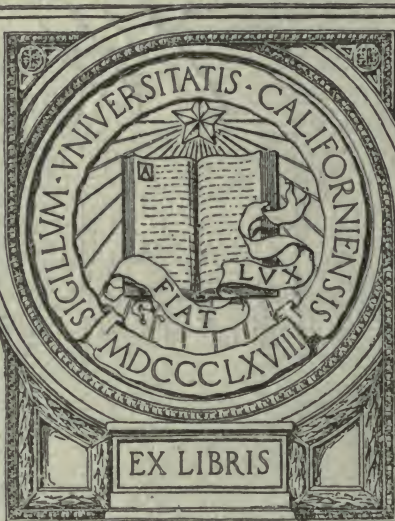


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HOW ARE THE DEAD RAISED?

AND

WITH WHAT BODY DO THEY COME?

AN INQUIRY INTO THE DOCTRINE OF THE RESURRECTION OF THE DEAD,
AS TAUGHT IN THE NEW TESTAMENT; WITH PARTICULAR REF-
ERENCE TO THE QUESTION OF A FUTURE EXIS-
TENCE OF THE HUMAN BODY.

BY JOHN HALL,
Late Principal of the Ellington School.



HARTFORD:
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PREFACE.

THE treatise on the "Resurrection of the Dead " in the following pages, was written by the Hon. John Hall, of Ellington, Conn., several years before his death, which occurred Oct. 2d, 1847.

It is published by the surviving children of the author, partly to gratify the numerous requests of scholars and friends who were familiar with the views of the author and his peculiar treatment of the subject, many of whom also had read the original manuscript, but more especially to preserve in more permanent form a memorial of one whom they had great reason to love and revere.

ELLINGTON, CONN., June, 1875.

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CORRECTIONS.

Page 107, line 3, for produced, read practiced.

“ 165, “ 11, “ *ἀθενία*, read *ἀσθενεία*.

“ 169, “ 20, “ *animaleis*, read *animalis*.

“ 178, note, “ *ἐπλυνες*, read *ἐπλάσεν*.

“ 178, “ “ *γοῦν*, read *χοῦν*.

“ 178, “ “ *ἐνεσφύσησεν*, read *ἐνεσφύσησεν*.

RESURRECTION OF THE DEAD.

CHAPTER I.

Vague conceptions of the heathen about a Resurrection.—The Corinthian objector.—General belief of Christians on this subject.—Whence it originated.—Difficulties attending this belief.—The original Greek of the New Testament alone consulted by the author.

THE resurrection of the dead is a subject of the deepest interest to every individual of the human family. No man, whose mind has not become obtuse through misfortune, or the criminal conceits of an infidel philosophy, can be indifferent to the question, whether at death he ceases to be, or continues to live in a new state of existence. In point of fact, most men, in all ages of the world, and in all states of society, whether rude or polished, ignorant or enlightened, have inclined to the belief, that their existence does not terminate with the present life. So faint, however, and bewildered, has that belief been in nations not favored with a divine revelation, that the full announcement of

the truth on this subject has ever been received with great astonishment. The heathen believer in the notion that *something* of man survives him at death, and has a sort of *shadowy* existence, not in another, but in some obscure and uncertain region of the present world, has received the intelligence, presented by revelation, that the human soul on its leaving the body continues to exist an active, *substantial* being, endowed with higher and nobler attributes than ever pertained to it in the present life, with a surprise scarcely inferior to that of the skeptic who laughed at every idea of man's immortality.

The question so triumphantly put to Paul by the skeptical philosopher of Corinth,* and designed, perhaps, as a poser to this great preacher of the resurrection, "How are the dead raised, and with what body do they come," was undoubtedly heard with alarm by many a feeble-minded disciple, whose hope in the doctrine may as yet have exceeded his belief; and who may have feared that the answer which would be returned would prove the Apostle's discomfiture, and the unbeliever's triumph. The answer, however, clearly showed to whom the imputation of folly rightly belonged. Many

* As Corinth was a celebrated Grecian city where the Greek literature and philosophy universally prevailed, it can scarcely be doubted that the philosophizing skeptics of that place are here aimed at.

analogies from nature were adduced by the Apostle which made it evident that his doctrine of the resurrection was neither at war with our knowledge of facts, nor worthy of being treated as an improbable fiction. He seized the opportunity, thus presented, to explain more fully than is elsewhere taught in the Sacred Scriptures, that the soul of man, after the death of the body, is really and properly a *substantial* being, in opposition to the idle notion so prevalent among the heathen, that it is only a *shadow*, destitute of any real substantiality.*

* Those among the ancient Greeks and Romans who believed that the soul survives after death, did not consider it a *substantial* thing, but something *shadowy*—the image, as it were, of the man to whom it appertained, reflected into another world, or, rather, into some interior recess of the present. Hence the former gave to departed souls the name of *σκιαί*, and the latter that of *umbræ*—shades. These ancients do not appear to have had any conception—certainly no adequate conception—of substantiality independent of matter. Even their Gods were mere intellectual *animals*, (and some of them hardly that,) possessed of superhuman power, and endowed with ability to make themselves visible, or invisible to men, at their pleasure; in other respects they differed little from men except, as a general thing, in the greater obliquity of their moral characters. Of pure, *substantial* spirits they seem to have been profoundly ignorant, as are all the heathen at the present day. It is a remarkable fact that nations, at this very time, whom the light of revelation has never reached, believe the departed soul to be only a *shadow*; and actually give it that name. Such, I was once assured by a native Sandwich Islander, was the universal opinion of his countrymen before they received the gospel; and such, I have been informed by an intelligent missionary in Asia, is the universal opinion, so far as he could learn, among all the grades of heathen in that quarter of the world. Our ancestors, too, were heathen; and, like all others, they probably believed the departed soul to

At the same time, he guards his Corinthian converts against considering the soul as either being, or inhabiting, a mere *material*, organic substance ; or as retaining anything in common with the animal body from which it has once been separated. "A spiritual body is raised." That is, a spiritual *substance* is raised ; in

be a shadow ; and how variant from such a notion is the current belief of multitudes in this country at this hour, in specters and apparitions ? How variant from all this, let me further ask, is the general belief of enlightened Christians, in the United States, with regard to the human soul from the time of its leaving the body, to the general judgment ? Unless I greatly mistake, few, very few, indeed, consider a human soul, during that long interval, to have any real substantiality belonging to it, more than a shadow has. It is precisely such a notion, I apprehend, that Paul attempts to encounter and overthrow, when he introduces the Corinthian caviller inquiring "how are the dead raised, and with what body do they come ?"

Should it be said that the term *shadow*, as used in relation to this subject by the heathen of ancient and modern times, is used only in a *metaphorical* sense, just as *ψυχή* and *πνεῦμα*, *anima* and *animus* have been employed, let it be so conceded. It must, however, be remembered, that when men, in order to express spiritual things, borrow words which were originally appropriated to other objects, they seek from among the latter such as, in their own view at least, have the strongest analogy to the former. When, therefore, the heathen select the name of a thing so impalpable and unsubstantial as a *shadow*, for the purpose of denoting that which survives a man after death, we are bound to believe that their design in so doing is to express their ideas of the analogy which exists between the two, in regard to their respective *impalpable* and *unsubstantial* natures. It is altogether incredible that they would give the name of *shade*, or *shadow*, to what they consider a *substantial organism*. Though they have felt themselves constrained to admit the immortality of man in some uncertain sense, they seem to have formed no conception of any organic and substantial structure which survives the dissolution of his body.

other words, it is raised in spirit, which is as truly a *substance*, as a human, or any other material body, is a substance. It is raised, too, an *organized* spirit, with organs adapted to its wants, and the higher and nobler ends for which it is thenceforth to live and act.*

Attenuated and subtil as *air*, or wind, or breath, may be, it is nevertheless something which is palpable, and substantial; whereas, a shadow is neither one nor the other. The term *spirit*, therefore, (*πνεῦμα, spiritus*), conveys to our minds something very different from that which is conveyed to them by the term *shadow*, (*σκια, umbræ*); and when the heathen use the latter term in preference to the former, there can be little question that they fully intend to recognize this peculiar distinction in the meaning of the two terms.

*The opinions of mankind at large with regard to spirits, and especially with regard to the human soul after its detachment from its material body, are so loose and indefinite, it seems necessary to make a few remarks in relation to them, in order to guard that view of the resurrection which is contained in the following pages from misconception. This is not the place to enter on a full investigation of the nature and constitution of spirits; such an investigation belongs to a science which is yet in its infancy, in spite of all that has been said or written in regard to it for four thousand years. What will now follow will, it is hoped, prove sufficient to secure a more impartial attention to such an examination of the Scriptures as is contemplated in the present work, and help to fix the charge of being visionary on those to whom it most properly appertains.

I remark, then, that a *SPIRIT*, as represented to us in the Bible, is a living, thinking, intelligent being; but one which is not directly perceptible by any of our bodily senses. The Bible, surely, does not introduce to our notice spirits of any grade or character which are not *beings*, and which do not *live*, and *think*, and possess *intelligence*. Is this true, or is it not? I pause for an answer;—and having paused, I shall take it for granted that none but an affirmative one can be given. Nor does the Bible teach us that spirits are perceptible by any one of our bodily organs of sensation, but it more than intimates the contrary; and such, too, is our own experience; for who has ever *seen*, or *heard*, or *touched*, or

What effect the Apostle's account of the resurrection had upon the faith of those early converts to whom he wrote, and on Christians generally in the primitive churches, we cannot now tell. What *construction* they put upon his language—whether they took the “spiritual body,” of which he speaks, to be the old material

smelled, or tasted a spirit? Spirits have, indeed, been manifested to men; but this manifestation has been effected by a superhuman agency, and by an illusion practised on some of the senses, and not by any direct powers of those organs on which the agency was exerted. This is another truth which I must take as conceded.

But spirits are also *substantial* beings, or they are nothing but mere chimeras. Life, the power of thinking, intelligence, great activity, and many other things, are so many attributes, or properties, which they possess. But attributes and properties do not exist without something to which they belong, and on which they depend for their existence and development. Whenever life is correctly predicated of aught, there is something which lives; when the power of *thinking* is so predicated, there is *something* which thinks, or is capable of thinking; when intelligence is so predicated, there is *something* which is intelligent; and when action of any kind is so predicated, there is *something* which acts. Now, what is that *something* which in all these cases is implied? I reply, it is a something to which mankind, by common consent, give the name of *substance*; nor can a definition of substance be given which will not embrace in it that thing which the Bible calls a *spirit*; and no definition of a mere *property* can be given without excluding it. Every *substance* possesses properties of some kind or other; and every *property* is entirely dependent on *something* to which it belongs. But we have seen that *spirits* possess properties of no small magnitude and extent; and that these properties depend on them for their existence, is certain. What, then, forbids our calling spirits *substances*, or substantial beings? But this is not all. These spirits are *organic* substances; for a substance cannot live without *organs* of life; nor think, without *organs* by which thinking is performed; nor be intelligent, without *organs* of perceiving; nor be active, without *organs* for acting.

and animal body, or some part of it, revived and converted into a spirit ;—whether they considered it the old body re-suscitated and new modeled, so as to make it a fit habitation for the soul ;—or what *sort of a thing* they believed it to be, and what *sort of thing* they continued to consider the soul itself—whether a shadow, or a substance—we do not know. We better know how this,

If a person, therefore, should deny that the Scriptures teach the resurrection of that organic material mass which we denominate a human *body*, it would not follow, of course, that he denies the resurrection of an organic structure, which may be not only equal, but immensely superior, to the former. So far, indeed, are the Scriptures from denying the resurrection of an organic and substantial structure, this, I conceive, is the very thing which they do teach. Paul, as I conceive, uses the phrase “spiritual body,” in the sense of an *organic* substance or structure ; and he affirms that such a kind of “body” is raised, although he denies the resurrection of the one that dies, or, as he terms it, that “is sown.” As there is such a thing as an organized *material* mass which constitutes a human body, and dies, so, according to him, there is such a thing as an organized *spiritual* mass, which he denominates a “spiritual body,” and which, he says, “is raised up,” and lives for ever. This will more fully appear when I come to consider the fifteenth chapter of his first Epistle to the Corinthians.—It must now be obvious that if any one, from analogy, or from the example of Paul, chooses to call that organic structure or substance which a man possesses in the resurrection a *spiritual body*, or, simply, a *body*, with him I have no controversy. But if any one asserts that the same *material* body which undergoes death and dissolution will be raised to life again, and be re-modeled in any manner whatever, such an assertion will be freely examined in the following pages. I do not consider the soul of man, when separated from its material body, an empty shadow—the reflected image of organized matter—a thing existing in name more than in reality—but a truly substantial and organic being, relieved from a cumbrous load of impediments, rather than stripped of all that gave it value and dignity.

and other scriptural accounts of the resurrection, have been construed in modern times.

It seems to have been the universal opinion of the eastern and western churches of the Roman Empire that, in the resurrection, the very same body which dies and returns to dust is restored to life, re-modeled, and converted into a new habitation for the soul. No matter how completely disintegrated the body may have been; no matter how widely its parts may have been separated; no matter into what new combinations its particles may have passed, been again decomposed, and re-combined, from the death of Abel until now; all these particles will be searched out, be disentangled from all their perplexing combinations, be re-united and re-formed into the identical body from which the soul was separated at death, and will then be re-organized, and re-fashioned into a new body which will not, perhaps, be exactly a *spirit*, but something so very like one that it will answer very well to call it *spiritual*! If it was objected that some difficulties seemed to attend the doctrine in this shape—that the re-gathering and re-uniting of all the particles of matter in all the human bodies which will have existed from the beginning to the end of the world, into the several identical bodies which they once constituted, involved apparent impossibilities, on account of the end-

less complexity of new combinations into which these particles must have entered, the objection was at once overruled by the intimation that we must not presume to set limits to the power of God.

It seemed never to occur to the believers in a resurrection of the same body, that two difficulties attended their argument drawn from the divine omnipotence. One was, they had not first proved that God always does what he has power to do. We have no evidence, for example, that God ever raised up children to Abraham "from the stones of the street," though we have it from the highest authority that he *could* do it. Barely his possession of *power*, therefore, to restore to life all the bodies which will ever have died, is no evidence that he will actually raise them. The other difficulty was, the objectors failed to show that omnipotence involves the power of doing things which are incompatible with each other, are contradictory, or absurd; and to make out that such a resurrection as they contended for is not, in reality, one or all of these. Who will affirm it to be within the power of omnipotence itself to make a square circle, to make two and two equal to five, or to make good evil, and evil good? Who will affirm it to be within the achievement of omnipotence itself to construct, out of any given quantity of materials, ten bodies; then to take these

ten bodies to pieces, and with these pieces to construct ten other bodies either similar to the first ten, or different from them ; and then to take these latter to pieces, and with these pieces to re-construct the whole twenty, so that each body, when re-constructed, shall be precisely what it was at first ? Such a process as this, however, is involved in the doctrine of a resurrection of the same body ; and he who denied it was accounted a heretic by the doctors of the ancient church, and worthy of her anathemas for refusing to assent to a doctrine so clearly *revealed*, and so worthy of his faith !

Among the early reformers it was not deemed necessary, or expedient, to re-examine all the tenets of the mother church ; the most glaring errors, and those which led, by their immediate tendency, to a life of ungodliness, were selected for exposure, and for reprobation. It was even the wish of those fathers of the Protestant Church to *avoid*, as much as possible, all dissent from the Romish Church, and to retain without hesitation as many of her dogmas as did not appear incompatible with a holy life ; and every attempt to go beyond the points of controversy which severed the early reformers from her communion was frowned upon as over daring. Most points of speculative theology remained, therefore, untouched ; and having once thrown off the supremacy

of the Pope, men continued to believe in those expositions of divine truth which the scholastic fathers had given in accordance with those rules of interpretation which tradition sanctioned or their philosophy suggested. Among other opinions which our protestant fathers derived from their predecessors in the church, and retained, apparently, without subjecting them to a thorough revision, is that relating to the resurrection. The Romish Church taught the resurrection of the *same* material body which dies. To this hour, the same doctrine is taught and believed by nearly the whole mass of Protestant Christians, of every denomination, through the world. We discover it in their customary language on the subject, whether found in their conversation, or in their books. The minister of the gospel publishes it from the pulpit, and from the grave-yard. As he stands by the open grave which is soon to close over the lifeless remains of some fellow mortal, he assures the bystanders that the *body* which they are now committing to the earth will be awaked from its long sleep, in the morning of the resurrection, and will come forth from its gloomy abode. If the deceased had led a christian life, the surrounding friends are consoled with the assurance that this same *body* which they now deposit in the grave, will, at the last day, be raised up a glori-

ous body, remodeled, and fitted for the residence of the departed spirit, and for a life of happiness in the world to come. In the condoling sympathy of friends, how often are mourners reminded that the *dust* on which they once doted with so much affection will rise again to life, and to beauty. In short, the resurrection of the same body is so interwoven with all the reflections of men on this subject, from childhood to old age, that it is almost impossible to sever the connection, even if they are convinced by arguments drawn from Scripture that their belief has been erroneous. Taught from their childhood to believe that the very *bodies* which they now cherish with so much fondness will rise and live again in spite of the destroyer death, and the dissolution of all their elementary particles, the great majority of men view the teacher of any other doctrine as scarcely better than a Sadducee, or a presumptuous innovator in matters of religion. They cling to the gross conceptions which they have formed of the human soul in another state, as though the relinquishment of them would be destructive of all their hopes of a life to come. There are some, indeed, who are convinced that the resurrection of a body, *entirely* the same as the one that dies, is not taught in the Bible, and is opposed to the common dictates of the human understanding. They will not hesi-

tates to believe, and to say, that the same body is raised, but will not venture to say that it is the same entirely ! When carefully questioned, they shrink from such an affirmation as the latter, but still maintain that the body which dies is to be raised so as to be somehow, though not exactly, the same as before. It is, at all events, to be the same, though peradventure not quite the same ! Some relax still farther and admit that the same body which dies will not be raised ; but they hold that the human body contains within itself a certain something which is not destroyed at death, and which becomes the germ or nucleus of that body which is to be hereafter. Therefore they say, it is proper to affirm the resurrection of the body, though not of the same body ? Professing to follow the example of Paul, they take a kernel of grain as illustrative of their views on this point. As the germ which such a kernel contains, does not perish in the ground with the general mass, but sprouts and produces a stalk, so there is a latent germ in the human body which after death springs up into a spiritual body. What that material germ is which neither death, nor putrefaction, nor combustion, nor the digestive powers of other animals and of vegetables, nor all of these combined, and repeated for thousands of years, can destroy, or even deprive of vitality, we may well

feel ourselves unable to conjecture. In vain do we resort to the vital principle contained in the seeds of vegetables for analogies to help us, for all analogies here fail. No seed could be thus disintegrated in the ten thousandth degree, not only without losing its vitality, but without destruction. No such analogy as is here claimed does in fact exist; because no vegetable seed whatever, after undergoing such a destructive process, ever did, or could, spring up and vegetate. What should we think of a man who would affirm that the kernels of wheat which have been triturated in a mill, formed into dough, fermented, baked in an oven, and then eaten, do nevertheless retain their vital power, and are still capable of vegetating in the soil, and producing future plants? But all this ought to be a matter of fact in order to make out the analogy which is claimed between a kernel of wheat sown in the ground, and the resurrection of the same body. In these remarks, however, I am anticipating what belongs more properly to an examination of the passage itself, in which the Apostle is supposed to adduce the analogy here in question, and which will be particularly noticed in a succeeding part of this work. It is sufficient merely to add, that the conceptions of mankind at large on this interesting topic are extremely vague, dark, and un-

satisfactory. They are such as are ill adapted to administer consolation to a reflecting mind; and instead of helping to bring "life and immortality to light," they serve only to darken a theme which the gospel has aimed to irradiate.

Human philosophy, we should all remember, has taught us nothing on the subject of a resurrection. All that we know in relation to it we have learned from divine revelation alone. Hence it becomes highly important that we receive this revelation just as it is, and endeavor to ascertain with precision what is there taught us. Whatever we find to be there clearly taught, we ought to believe, and accept with thankfulness; what is *not* taught we are bound to reject. We should remember, too, that we cannot obliterate or vary any fact in relation to it, by speculations of our own. Here is no place for conceits, nor for pre-conceptions. It is the *truth* which will benefit ourselves, and confer honor on Him, so far as men can do it, who has condescended to raise a portion of that veil which separates the present from the future world, that we may catch some glimpses of the latter, and better understand the destiny that awaits us. All who may read the following pages are desired to examine the different passages of Scripture which will be considered, as though they were now presented for

the first time ; as though themselves had never before heard of a resurrection of the dead, and were now for the first time called upon to interpret what is there said on this subject. In no other way can they so effectually guard themselves against prejudice, and misconception ; and in no other way can they so well learn how much, in relation to this subject, they have taken upon trust, and how much they have derived from the proper source ; in other words, how much of their faith has rested on human tradition, and how much on divine authority.

My own views of the resurrection I have derived, or have endeavored to derive, from the New Testament ; and it is that part of the inspired volume which I shall now particularly examine. These views have, furthermore, been formed from a careful attention to the original Greek, rather than from our common English version. Nothing is more evident to my own mind than that the translators have often mistaken the true meaning of the Greek, and rendered passages as they would not have done, had they been free from all bias towards pre-conceived opinions. Of the various passages quoted in this work a new translation will be given, so as to convey with more exactness, the meaning of the original language. For the fidelity of this new render-

ing I must, of course, appeal to those who are acquainted with Greek; and I am confident that they will agree unanimously that the new rendering is, at least, *more* literal, *more* idiomatical, and *more* exact than the common version.—If this be conceded, it will follow that those who are unacquainted with the Greek language, can better learn the true doctrine of the resurrection from the versions given in the following pages, than from the one in general use. It may be further remarked, that no alteration has been made in any instance, for the mere sake of altering, but for the simple purpose of more truly expressing the sense of the original.*

* In the translations which follow, it will be seen that I have cited no authorities for departing, in particular instances, from the common version, and entered into no specious criticisms on the original text in order to make out the meaning, which is given. I have wished to give no meaning to a single word which, taken in its connection, any reader, tolerably acquainted with the Greek of the New Testament, would not easily see to be correct. An occasional note is subjoined as explanatory of a word or phrase, or as a hint to be pursued, or not, as the inclination of the reader may lead him. To have taken any other course, would have incumbered the subject with a great deal of dry, and perplexing matter, without varying in the least, the doctrine in question, or any man's belief of it. I have given what has seemed to me the true sense of the passages translated; but if "any man shall seem to be contentious," I shall not question his right to dissent, provided he will do it righteously. Let him "prove all things, and hold fast that which is true."

CHAPTER II.

Meaning of the phrase, Resurrection from the Dead.—Resuscitation of dead bodies.—Resurrection of dead bodies at the time of the Crucifixion.—Resurrection of Christ's body.—Ascension of Christ.—His transfiguration.

THE phrase, "resurrection of the dead, or from the dead," as used in the New Testament, has evidently two meanings, or a reference to two separate facts: and this distinction should be always kept in mind in our interpretation of those passages which allude to that event. First, and as it more generally occurs, the phrase is used to denote the fact that men, after the death of their bodies, continue still to live in another state of existence, in full possession of their intellectual and moral powers.—Secondly, The phrase is sometimes used to denote the general fact, that all who die will at some future period reappear, or be congregated together, for a public and final adjudication according to their respective characters, and for the consummation of such other purposes and plans as God, their Ruler, Redeemer, and Judge may have to accomplish.

In the original Greek, two different words are em-

ployed by the sacred writers to denote a resurrection of the dead. One of these is *ἐγερσις*; the other, *ἀνάστασις*. The first is derived from its cognate verb *ἐγείρω* which signifies, to awaken, arouse, stir up, lift up, raise up;—the other is derived from its cognate verb *ἀνίστημι*, which signifies, in an active sense, to raise up from a sitting or fallen posture; to raise up from the ground; to rouse up; or, in a neuter sense, to rise up, rise again, to stand up. When the resurrection of the dead is spoken of in the sense of a continued existence after death, we are taught, that although men may *sleep* in death, they are again *awakened* in another world; though they may *fall* in death, they are made *to rise again* in another state; that they neither continue to *sleep*, nor continue *to be fallen*, nor cease to *exist*, but continue to be *living, wakeful, active* beings, in the abode of departed spirits. When the resurrection refers to a reappearing of those who die, for a public and final adjudication, the meaning is, that those who sleep, or fall in death, will again appear, again stand up, for that particular purpose. Whether the resurrection spoken of in a particular passage refers to one or the other of these two senses, must be determined by its connection with the context.

The resuscitation of the dead *bodies* of particular individuals is also termed, in the sacred Scriptures, a resur-

rection of them. Thus Elijah is said to have raised, or restored to life, the son of the widow of Zarephath; Elisha, the Shunammite's son; Christ, the widow's son at Nain, Lazarus, and others. So Peter restored Dorcas to life; and Paul, Tychichus. These various *resurrections* differ, in one important particular, from those recoveries from suspended animation which sometimes come to our knowledge. In the former, death was real; the vital principle, so far as the bodies were concerned, had become actually extinct;—in the latter, there is only apparent death;—vitality is not destroyed, but suspended. In other respects, except the peculiar means employed to effect the object, the two classes of restoration to life seem to be coincident.—In all these instances, the individuals restored to life died again, returned to corruption, and were made partakers in the general resurrection which awaits the rest of mankind.

The resurrection of dead *bodies* is mentioned in one passage which, for its peculiarity, merits an examination. The passage alluded to is in the 27th chapter of Matthew, and is as follows:—"And, behold, the veil of the temple was rent in two, from top to bottom; and the earth was shaken, and the rocks were rent, and the tombs were opened; and many bodies of saints who slept were raised, and, having come out of their tombs, after his

resurrection, entered into the holy city, and were exhibited to many.” In the Greek there is an ambiguity with respect to one point, which the literal and exact translation here given preserves, but which does not appear in our common version. It is expressly affirmed that the tombs were opened, and that certain *bodies* which they contained were raised. Now if we connect the words “after his resurrection,” with the preceding ones, “having come out of their tombs,” the meaning is, that the tombs were opened, and the bodies were raised, at the time of our Saviour’s expiring on the cross; but that these bodies, though raised, continued still in their tombs till after his resurrection, when they came forth, and were exhibited to the view of many. If we connect, “after his resurrection,” with the succeeding words, “entered into the holy city,” the meaning is, that the tombs were opened, the bodies were raised, and came out; and that after our Saviour’s resurrection, they entered into Jerusalem, and were made known to sundry of its inhabitants. Which of these two meanings is most probable, I submit to the judgment of others. Our common version, however, has no such ambiguity, but gives us to understand that these bodies, after having been raised at the time mentioned, continued still in their graves, (not tombs, as it

should be,) until Christ arose more than two days afterward, when they entered into the holy city, and appeared to many. To me it seems probable that these risen "saints" passed the time which intervened between their own resurrection, and that of their Lord's, in some other place rather than in those sepulchral abodes of the dead. Where that place was, or in how many different places they were, and whether they made themselves known to any *before* the resurrection of Christ, we are not told, and it is useless to conjecture. And here I cannot forbear mentioning a surmise which has risen in my own mind, (although I do it with diffidence,) that an error of *two letters only* may have crept into the original text. If this should prove to be the fact, not only would the ambiguity alluded to be removed, but the passage would then refer exclusively to the resurrection of these *saints*, as, I apprehend, ninety-nine persons out of a hundred even now actually suppose it to do; because there is nothing in the passage itself, or connected with it, which leads them to *expect* any allusion to the resurrection of our Saviour; while their attention, once fastened on the resurrection of these "saints," naturally continues so to the close. Now if in the phrase, μετὰ τὴν ἔγερσιν αὐτῶν, we read αὐτῶν instead of αὐτῆς, the passage under consideration would stand thus:—"And having

come out of their tombs after their resurrection, they entered into the holy city, and were exhibited to many.” Inasmuch as the inspired writer was speaking of certain saints, and had already mentioned the fact that they *had risen*, it would be natural to suppose, without strong reasons to the contrary, that when he used the noun *resurrection* a few words afterwards in the same sentence, he would refer to the fact already expressed by the preceding verb, and not to another of which no notice had been given. Furthermore the word translated *his*, in the Greek, is a relative pronoun, and so is the one translated *their*. If we retain the former, we must look back, for its antecedent, to the beginning of the 51st verse, with a series of new and striking subjects intervening; but if we adopt the latter, the antecedent, to wit, the individuals raised from the dead, will be the last subject of discourse; the several parts of the sentence will succeed each other naturally; and the proper unity will be maintained.—I do not pretend that the internal evidence here presented is sufficient to set aside the common reading; but it certainly affords no small argument for examining authoritative copies of the New Testament in relation to the point here presented.

Whatever may be the result of the suggestion which has now been made, it seems to myself quite apparent

that there is no occasion for mistaking the *kind* of resurrection of which the Evangelist makes mention in the passage before us. He speaks only of the *resuscitation* of certain persons who had died, and been deposited in tombs* near Jerusalem. Their dead bodies were raised to life; and these same *bodies* reanimated, (not the mere *apparitions* of men, nor their old bodies re-modeled into new ones,) went into the holy city, and were recognized by sundry of their former acquaintances. I say *former* acquaintances, for such would be the best vouchers for the reality of the miracle, inasmuch as they knew the individuals when living, knew the fact of their death and burial, and, when they afterwards saw them alive, could not be mistaken with regard to their actual resuscitation. Here was no room for imposition. Had they appeared to strangers only, it might have been said by cavilers that the whole affair was an imposture; that there was no evidence that those who exhibited themselves as persons raised from the dead had ever died; and as to the opening of the tombs, *that* had been done by the *earthquake*; and if certain bodies disappeared, that was the work of the officious disciples who were concerned in contriving this miracle of a resurrection. How ready the Jews would have been to cavil in

* Not in *graves*, as in our common version. The word in Greek is *μνημείον*, and I cannot find that it ever means what we call a grave.

this manner, had there been an opportunity, we learn from the story of those who solicited Pilate to fix a seal on the tomb which contained the body of Jesus, and to guard it with a band of soldiers, lest these same disciples of his should clandestinely carry off the body, and then affirm that he had risen from the dead. I admit, however, that we are not *expressly* told that the bodies raised on this occasion had recently died, nor that they appeared to persons by whom they were known before their death. I have stated what seems most probable. On the other hand, it should be remembered that we are not told the *contrary*;—we are, therefore, warranted to adopt such a conclusion as seems most consonant to the nature of things. There is no reason, so far as I can discover, why we should suppose these bodies to have been long dead ; and there is much to induce us to believe that they had died recently, and were well known to many survivors. There is no evidence that any of these bodies had even “ seen corruption ;” and, in the absence of all such evidence, it is not presuming very much if we suppose that they had not.—Thus far, then, we have nothing to require our considering the resurrection here treated of, as anything more than a simple restoration to life, like that of Lazarus, of the widow’s son at Nain, of Dorcas, or of others ; all of whom died

again, whose bodies returned to corruption, and whose spirits were made subject to the same resurrection as those of other men.

But whether these risen saints had been dead a long, or a short time; were known, or unknown, to any then living in Jerusalem, there is one argument which conclusively shows that their restoration to life was not *permanent*, and, of course, was not the same with that which, according to the Sacred Scriptures, awaits all the dead. Christ, when risen from the dead and ascended into heaven, we are assured, became the “first fruits of those who have been put to sleep,”* “the beginning, and the first begotten from the dead;”† and was “first from the resurrection of the dead.”‡ It will not be denied that all these expressions relate to a resurrection which is permanent, and complete in every sense of the term. Since Christ was the *first* who arose from the dead in that sense, then none so rose *before* him. The saints, however, mentioned in Matthew 27, were raised, whether they left their tombs or not, before *he* arose from the dead. Their resurrection, therefore, must have been different in *kind* from his, which was the beginning, the prefiguration, and the pledge, of that which is final and complete in him. He would not be the “first fruits,”

* I. Cor. xv : 20, 23, Greek.

† Coloss. i : 18, and Rev. i : 5. Gr.

‡ Acts xxvi : 23. Gr.

“the first begotten from the dead,” were *his* resurrection and *theirs* the same in kind. The question, then, on this point seems to be completely settled; and those who are accustomed to refer to this passage in Matthew, for proof that the *bodies* of men will be raised up at the last day, must support their views by other evidence than is here furnished. The truth is, this passage has no reference whatever to the doctrine of the general resurrection. It is introduced for a totally different purpose; and had the doctrine of resurrection been mentioned no where else in the Bible, we might have been to this very hour, in all the darkness of paganism on this momentous subject.*

As the *body* of our Saviour was raised to life after his crucifixion, this is considered by very many persons as conclusive evidence that the *bodies* of men are to be raised again in the general resurrection. As the raising of the *body* of Christ is so interwoven with all the ideas which most men have formed of the *general* resurrection, I have considered it advisable to take up this particular subject before I proceed further.

The resurrection of Christ is repeatedly referred to,

* I have been more particular in remarking on this passage than I should have been, were it not so often, and with apparent triumph, quoted for proof that the same *body* which dies is to be raised again. A careful review of the passage, in all its bearings, may be useful to those who have been accustomed to view and quote it in that manner.

in the New Testament, as a type and a pledge of the resurrection of men ; but in no instance, so far as I can discover, is the resurrection of his *body*, merely, made such a type, or pledge ; much less is the resurrection of his *body* ever mentioned as a proof, pledge, or indication in any way, that the *bodies* of men will ever be raised. We are taught in various passages, and in somewhat various forms of expression, that as Christ died and rose again, so also will all who believe in him be raised from the dead ;* and that as all men, by the instrumentality of Adam, die, so all men, by the instrumentality of Christ, will be made alive.† But no where do I find that mention is made of any connection between the resurrection of Christ's *body*, and the *bodies* of believers, or of men at large. It is not the *body* which constitutes the *man* ; it is that living, thinking, intelligent thing within him, which we call the soul ; and the immortality which the gospel brings to light, is the fact that this thinking, intelligent part, does not die when the body returns to its dust, but continues to live, and to exercise the powers of an intellectual being. The resurrection of a *man*, therefore, is not, necessarily, the resurrection of his *body* ; the latter may, indeed, be

* Rom. vi. 5 ; II. Cor. iv. 14 ; Rom. xiv. 9 ; I. Thes. v. 10 ; Coloss. iii. 4 ; John iii. 14, 15, 16—xi. 25, 26 ; I. Cor. xv. 45-50.

† I. Cor. xv. 20, 21, 22 ; 45.

resuscitated after its real, or apparent death, as we know that, in some few cases, it has been; but whenever the Scriptures advert to such a fact, and intend that we shall so understand them, they always, I apprehend, either mention the *body* in express terms, or their meaning is sufficiently clear without such a specification. When a person was restored to life in the midst of his acquaintances, and appeared afterward as he always had before, as was the case with Lazarus, Dorcas, and others, this particularity of speech was unnecessary; but when the resurrection of men after the *final* death of their bodies is treated of, it does become necessary to mention particularly that their *bodies* will be raised, if it is intended to assert such a fact. To say that men die, and live again, or *will* live again, is not to say that their *bodies* so live, or will live; and unless the latter is taught expressly, or by fair implication, we have no right to assume it as a fact. That the *body* of Christ was restored to life after he had expired on the cross, is, I think, clearly taught. He had said, beforehand, "Destroy this temple, and in three days I will raise it up;" and we are told directly after, that "He spoke of the temple of his body."* His disciples actually saw his body repossessed of life; and to make

* John ii. 19, 21.

the matter sure, he said to his Apostles, "Handle me, and see ; for a spirit does not have flesh and bones as ye see me have."† Does not this prove then, it will be asked, that the *bodies* of the dead will be raised, inasmuch as the body of Christ was raised ; is not *his* resurrection made a type and pledge of the resurrection of others ? I answer, no. His resurrection was not consummated until his ascension into heaven. Had he stopped short of this, there would have been no such resurrection as is made the surety of the resurrection of believers, or of others besides them. Had he never "ascended on high," he never would have "led captivity captive, and given gifts to men." It was this which confirmed him to be the "Son of God with power." It was this which completed his conquest over death, and demonstrated his ability to "put down all rule, authority, and power," and proved him to be "King of kings, and Lord of lords." Hence it is, that every true disciple is emboldened to say with exultation, "O death, where is thy sting ? Abode of the dead, where is thy victory ?" for he knows in whom he has believed, even in Him who "having stripped principalities and powers, made them a public example, leading them in triumph."

But when Christ ascended into heaven, did not his *body* ascend with him also ?—It is not so recorded.—The

† Luke xxiv. 39.

Scriptures teach us that “flesh and blood cannot inherit the Kingdom of God.” That the body of Christ, after his resurrection, consisted of “flesh and bones,” a thing entirely tantamount, we have his own assurance. It did not, therefore, ascend with him into the kingdom of God. But this body, it will be replied, was changed into a *spiritual* one, and so might have ascended into heaven. I answer, that a body of *flesh* and *bones* is not the same thing as a body of *spirit*—or, if you please, a spiritual body; and to say that the former was changed into the latter must mean, either that the body of flesh and bones was laid aside, and a spiritual one taken in its stead, or that the one of flesh and bones was converted into one of spirit, and was still the same body as before! The latter supposition is a manifest absurdity, unless it is contended that matter (for flesh and bones are matter,) is the same thing as spirit, only with a different form and structure, and that matter and spirit are convertible into each other. This, however, none, not even materialists, will assert.—It follows, then, that when Christ ascended into heaven, he laid aside his body of flesh and bones, and took in its stead a body of spirit. Even allowing that matter and spirit are alike in *substance*, it would be absurd to say that the ascended body of Christ is the *same* as that which he had here on earth; for it is absurd to say that any two structures

whatever, with different properties throughout, and incompatible with each other, are at the same time one and the same structure.—They who consider the original body of Christ, while here below, to be the *same* with that which he now possesses in his glory, seem not to have duly reflected on this subject. They admit that while he was on earth he had a human body. But what is a human body, but that material, organic, structure which is fitted up to be both the instrument and the habitation of the human soul? Whenever we speak of those organic structures which are the instruments and habitations of other than human spirits, we ought to dissociate from them, in our minds, that *material* grossness which belongs to the bodies of men. That celestial spirits possess organic structures, I think that the Bible, and reason itself, warrants us to believe; and that they sometimes call these *structures*, in accommodation to human language, *bodies*, is to my own mind quite certain. On this point I shall have occasion to remark more fully hereafter. For my present purpose it is sufficient to say, that an organized structure for the use and residence of a *spirit*—one which is itself strictly *spiritual*—must be something entirely diverse from a material human body; must possess different properties, and be adapted to different, and more exalted uses.

There is but one of the inspired writers who describes the manner of Christ's disappearing when he ascended into heaven. This writer is Luke. Mark, after mentioning a conversation which our Lord had held with his disciples, simply adds, "So then, after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God." In his Gospel, Luke only says, "And he led them" (his disciples,) "out as far as to Bethany; and he lifted up his hands and blessed them. And it came to pass while he was blessing them, he stood aside from them, and was carried up into heaven."* The word translated, in our common version, "was parted," (ἀπέστη) is more properly rendered *stood aside*, or *apart*. The difference in the meaning is, that according to the common version, his separation from the disciples, and his ascension, were united in one transaction; while, according to the latter rendering, he seems to have first withdrawn himself, or stepped aside, a little distance from them, as preparatory to what followed. This difference may be of some use in helping us to understand the more extended account of this memorable event, which is given by the same writer in his "Acts of the Apostles."† He there informs us that the Apostles came together; but *where* the place

* Luke xxiv. 50, 51, Greek.

† Acts i. 6, and onward, Greek.

of their assembling was, we are not here told, although we learn from his Gospel it was Bethany. They inquired of him whether he would at that time re-establish the kingdom to Israel. Having answered this inquiry, or, in the language of the narrator, "Having said these things, while they were looking on he was taken up, and a cloud intercepted him from their eyes. And while they were looking intently towards heaven, as he went, even behold two men stood beside them in white attire; and they said, men of Galilee, why stand ye gazing towards heaven? This same Jesus, who has been taken from you up to heaven, will come [again] in the same manner as you have seen him go to heaven."—In neither of the passages here quoted, let it be well considered, is any mention whatever made of the *body* of Jesus. We are not told that it was *transformed* into a spiritual body before, or while, or after, he ascended; nor are we told that his body ascended at all. The whole amount of our information on the subject is, that Jesus, apparently in the midst of a conversation with his Apostles, stepped aside, and was taken up to heaven, they looking on, and that a cloud intercepted him from their eyes. Thus simple, and artless, is the whole story of an event which completed the redemption of our race. A few particulars only are given, just enough to place the scene

before us, and help our faith to apprehend it. There were, indeed, but few particulars which actually occurred in sight of the Apostles, and these are narrated just as they took place, without one conjectural remark, or one attempt to amplify the tale with philosophical conceits. In fine congruity with all that the Scriptures ever teach us in relation either to the form or substance of spiritual beings, a cloud enwraps the ascending Redeemer, and hides from the view of the Apostles whatever is done within its inclosure. In that cloud he ascended to heaven, to resume the glory which he had with the Father before the world was. So much we know, because so much is established by indubitable evidence. That the *body* which he assumed for our sakes, in which he possessed like passions with ourselves, which was broken on the cross, was laid in a tomb, and was raised from death to life, went up in that cloud to heaven, no witness has declared—no man, speaking as he was moved by the Holy Spirit, has ever said.

To what I have just advanced it will be replied—although we are not told in express words that the *body* of Christ ascended to heaven, yet the fact of its ascension is fairly *inferred*. Furthermore, it is not supposed that this body was received to heaven without undergoing a very great, and a very mysterious change;—it was probably converted into such a glorious body as he as-

sumed and exhibited on Mount Tabor, at his memorable interview with Moses and Elias. Both of these suppositions I will attempt to consider.

There are, so far as I am informed, but two grounds of inferring that the body of our Saviour ascended into heaven. One is this: when it is said that Christ arose from the dead, we know that his *body* arose; when, therefore, it is said that he ascended into heaven, we are, in like manner, to believe that his *body* also ascended. His body was a part of himself, and if he ascended, *it* must have done the same. But when he expired on the cross, what was it, let me ask, that *died*? Not, surely, that *spirit* which appropriately constituted, and still constitutes, *himself*; for he assures the penitent thief who suffered by his side, “this day shalt thou be with me in paradise.” Both *he*, therefore, and the thief, were that day in paradise, though the *bodies* of both were lifeless on the earth. This, then, conclusively proves that we cannot infer, from the simple declaration that Christ ascended into heaven, that his *body* ascended with him; nor, from the ascension of others thither, that *their bodies* must accompany them. When he arose from the dead, *that* alone which had previously *died* could be restored to life; yet, in accordance with the customary language of men, it was proper to say that

he arose from the dead ; because, while absent from the body, he had disappeared from among the living ; and when his body was reanimated, he again appeared in full life to the witnesses of his resurrection. In all this there was no room, nor occasion, for mistake. Far different was the case in regard to his ascension. Nothing but his body could, in reality, die ; but he could ascend to heaven without his body to attend him ; and to say that he so ascended, is not to say, as a matter of course, that his body ascended also. To prove such a fact as the latter, much stronger, and much more explicit language is requisite than is employed by Mark or Luke, or any other inspired writer. The other ground of inference, alluded to above, is the fact that when our Saviour ascended to heaven, his body disappeared from view, and was never discovered afterwards. Now the disappearance of his body was a matter of course ; as much so, if it did not ascend to heaven, as if it did. From that circumstance, therefore, nothing can be inferred in support of its ascension. As it came mysteriously into existence at first, so now it mysteriously disappeared from human view. The same power which caused it to exist, could as easily dissolve it into its original elements, or reconstruct it after another fashion, or transmute it into some other body, with new

organic properties. With the final disposition of it, however, we have nothing to do ; and while we have much evidence that it did not ascend with himself to heaven, we have thus far found nothing from which we are authorized to affirm that it did so ascend.

Great stress has been laid by many on the transfiguration of Christ on the mount, as affording strong, if not complete, evidence that his body shared in his ascension to heaven. His body, when thus transfigured, has been considered as emblematical of the one which he now has in glory ; nay, as actually the same with the latter. This event has been often cited, with an air of triumph, as entirely conclusive on the point, and as though further evidence was needless. Let us then examine it with some care. This event is recorded by Matthew, Mark, and Luke. The language of Matthew, in immediate relation to it, is as follows : “ And after six days Jesus taketh Peter, and James, and John, his brother ; and he bringeth them up into a high mountain, in private. And he was metamorphosed before them, and his face shone as the sun ; and his garments became white as the light.”* Mark says : “ And he was metamorphosed before them, and his garments became glittering, exceeding white, as snow, such as no fuller on earth can

* Mat. xvii. 1, 2, Gr.

whiten.”* The language of Luke is: “And it came to pass, while he was praying, the look of his face was altered, [different,] and his clothing was white and radiant.”† Such, and such only, is the whole account of this metamorphosis which was witnessed by the three disciples. There is not even an intimation that any change whatever was produced in the organic structure of our Saviour’s body; much less that it was transmuted into such a spiritual one as he now has in heaven, or into a spiritual substance of any kind, form, or organization, at all. A supernatural effulgence was given to his face and garments, and there was nothing more. So, too, “the skin of Moses’ face shone when he came down from the presence of the Lord on Mount Sinai;‡ and there is reason to think that it even shone with a greater, or, at least, a fiercer, splendor, than did that of Jesus on this occasion, inasmuch as the Israelites could not “endure” to look on the face of the prophet; whereas, the disciples, for aught that appears, felt no such determent. We are not told that the garments of Moses exhibited any unusual luster; but, with this exception, we might as well suppose that *his* body was transformed into a spiritual one, as to believe that the body of Christ had such a change. But the *raiment* of either, whether it shone or not, or was changed or not,

* Mark ix. 2, 3, Gr. † Luke ix. 29. ‡ Exod. xxxiv. 30, and onward.

constituted, surely, no part of their bodies, and furnishes no evidence of their transformation into new organic structures. No one believes, indeed, that the *body* of Moses did undergo such a change ; and I do not believe that any person would ever have attributed such a change to that of our Saviour, had it not been for its subsequent resurrection from death, and his ascension to the throne of his Father. To this may be added, a strong desire to support a theory ; and where this desire exists, the fancy can find evidence which the understanding would never discover. Although what has been already said is enough to show that the belief of men, in relation to this subject, is mere assumption, I will, nevertheless, add one consideration more. The disciples, Peter, James, and John, *saw* the body of Christ, while he presented this new appearance before them. What they *saw* could not have been a spiritual substance, for a spirit cannot be seen by human eyes. They have given us no intimation that they so considered it. Their master conversed with them as he had ever been accustomed to do, and they with him. He laid aside nothing, so far as we learn, after he ascended the mount, and he resumed nothing when he came down. Should it be replied, that they also *saw* Moses and Elias, and *heard* them in conversation with their

Lord, and were not Moses and Elias, at this time, departed spirits? My answer is, the disciples *saw* those two prophets, just as men have had other visions of messengers sent from the world of spirits. Such messengers are *opticians* enough, we may suppose, to cause the optical illusions which are taken for material forms; and they are not so unskilled in *acoustics*, that they cannot convey oral sounds to human ears. From the nature of the case, Moses and Elias must have resorted to some such skill on the present occasion; while our Saviour, being already in the body, needed no such resort.—Those who consider the transfiguration of Christ, on this occasion, as merely emblematical of his glorified body in heaven, err less than do those who believe that his body was then identically the one which he assumed after his ascension. But even both seem to have misconceived the real object of this display. This object was no other, than to give to the three disciples, and, through them, to all who would receive their testimony, some proper conception of the intrinsic glory and magnificence of him, whose ordinary exterior was so entirely different; to show them that even Moses and Elias were but his ministering servants; and, above all, to teach them, by a direct voice from the “magnificent glory,” that he was the Father’s “well beloved Son.” All this

was well suited to give them, by anticipation, a faint, but appropriate assurance, that he in whom they now so imperfectly believed, though for the present “a man of sorrows, and acquainted with grief,” was, indeed, “the radiance of his Father’s glory, and the impress of his substance.”* Peter, who was an “eye witness of his majesty” on this occasion, has left us no room for doubting as to the true purpose of this display on the mount. We shall do well to abide by the account which he has given us, and not to “follow skillfully devised fables.”†

* Heb. i. 3, Gr.

† II. Pet. i. 16-18, Gr.

CHAPTER III.

Scriptural doctrine of a Resurrection re-stated.—Our Saviour's conversation with the Sadducees.—Restoration of Lazarus to life.—The penitent Thief.—Translation of Enoch and Elijah.—Parable of the Rich Man and Lazarus.—Nature of Parables.—Souls seen by John in his Apocalypse.—Symbolical language.

INSTEAD of further examining, at this time, the arguments which are relied on to prove the resurrection of the same body, I now proceed to consider the true doctrine of a resurrection, as given us in the sacred Scriptures. I have already intimated that this is spoken of by them, in two senses:—a continued existence after death; and a re-appearing after that event, for the purpose of receiving a public sentence of acquittal, or condemnation. The former of these will now receive attention.

We find, in the twenty-second chapter of Matthew, the following passage: “On that day there came to him Sadducees, who say that there is no resurrection, and asked him, saying: Teacher, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up offspring to his brother. Now there were

with us seven brothers ; and the first, having married, died ; and having no offspring, he left his wife to his brother. In like manner both the second and third *married*, on to the seven. Last of all the woman also died. In the resurrection, therefore, of which of the seven will she be the wife ?—for all had her. But Jesus answering said to them, You do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels of God in heaven. Now, in relation to the resurrection of the dead, have you not read what was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not God of the dead, but of the living.”* The same narrative is given by Mark and Luke, and substantially in the same manner. The case propounded by the Sadducees is stated by them all in nearly the same words ; and so is the reply of our Saviour, by Matthew and Mark ; while Luke is somewhat more particular. The latter says,† after stating the question of the Sadducees, “ And Jesus answering said to them, The children of this world marry, and are given in marriage ; but those who are deemed worthy to obtain that world, and the resurrection, which *is* from the dead, neither

*Matt. xxii. 23–32, Gr.

† Luke xx. 34–38, Gr.

marry, nor are given in marriage ; for surely they cannot die any more, for they are like angels, and are children of God, being children of the resurrection. But that the dead are raised, even Moses made known at the bush, when he calls the Lord, the God of Abraham, the God of Isaac, and the God of Jacob. Now he is not God of dead *men*,* but of living *ones* ; for all” (that is, whether in this world or elsewhere,) “live by him.” Here we learn from our Saviour himself that men continue to live after the death of their bodies. He even adduces an argument, to prove to the Sadducees themselves, that such is the fact. Jehovah, as related by Moses, calls himself God of Abraham, of Isaac, and of Jacob. As he is not God of nonentities, or, as he could not be God of those patriarchs, had they ceased to be, the inference is irresistible, that when Moses wrote, they were still living ; and, if living then, they so continued ever afterwards. We further learn that, in the state after death, men do not enter into the marriage relation, nor do they die any more—nay, they cannot die any more, for they are like angels in these respects, and are children of God, having once become children of the resurrection ; that is,

* The words *νεκρῶν*, and *ζώντων*, having no article before them, require *some* noun to be understood, like the one here inserted. The language, so translated, conforms better with the original, and is more expressive.

having once passed into that state, which is here denominated a resurrection. From the language of Luke, it is apparent that our Saviour is here speaking particularly of those "who are deemed worthy to obtain that world," though Matthew and Mark are more indiscriminate. "That world" must, it would seem, denote either the place of abode after death, at large, or some portion of it which is occupied by those who obtain special favor from God. The phrase "those who are deemed worthy," pretty clearly implies that *some* are *not* deemed worthy to obtain the world in question. The word *καταξιωθέντες*, in the original, does not necessarily allude to *moral* worth, but may refer to mere dignity of rank, or to value in the scale of existence. It may mean, that living creatures, of every class, are not promiscuously, and indiscriminately, admitted to the resurrection of the dead, or the world here mentioned, but such only as merit a place there by their intellectual and moral elevation; in plainer language, that the resurrection is appointed to the members of the *human* family, as those who were originally made in the image of God, though now greatly debased by sin, and not to the inferior orders of the animal creation, that never received that impress from their Maker, and were never destined to live beyond the present world. This interpretation re-

ceives some countenance from the words, “for they are like angels, and are children of God, being children of the resurrection;”—and this is the reason assigned why the dead “cannot die any more.” Now God often speaks to *men* at large, as to his children, and recognizes this relationship between himself and them; but he never recognizes it between himself and those living creatures which are inferior to man. If, too, the passage is not understood in this sense, the Saviour does not here teach that *all* men are raised again, but only a particular class of them, who are deemed worthy of it; and we are left to infer that some, being deemed unworthy, do not awake to life in that world, but sleep forever in death. The fact, however, that Matthew and Mark express no such limitation, and that sundry other places in Scripture teach a general resurrection, must lead us to the conclusion that Luke did not intend to represent him as speaking in this sense. The true meaning of the passage may, I apprehend, be thus expressed:—In their present state of existence men do, indeed, marry, and they are given in marriage; but after they have arrived at the dignity of that state of existence which is obtained by their resurrection from the dead, they no more enter into the marriage relation; nor, indeed, can they die any more; for they are then

like angels, and, [like them,] are sons of God, inasmuch as they are sons of the resurrection.*

Aside from all collateral and subordinate views on the subject before us, our Saviour, in this discourse of his with the Sadducees, has very clearly taught us two things. The first is, that men do not cease to exist when their bodies die, but continue still to live in another state of existence, where they cannot die again ; where the relationships which marriage constitutes are not known ; where in consequence of their resurrection, they are spiritual beings like angels ; and where, in a more peculiar sense than ever before, they are sons of God. This state of existence, too, commences *directly after death*, and is not deferred till the final consummation of things at the end of the world. The second thing

* In translating the passage from Luke (p. 33,) I chose to depart as little as might be from the common version. The following, however, would, in my opinion, be a correct rendering into English. "The sons of this world marry, and give in marriage ; but after they have been advanced to the dignity of attaining to that state of existence, even the resurrection that is from the dead, they neither marry nor are given in marriage. Nor can they die any more ; for, being sons of the resurrection, they are like angels, and are sons of God." This translation is, I think, in strict accordance with the Greek idiom, and it gives us a perspicuous meaning, without any of the embarrassments which attend the common version, and which have occasioned the foregoing discussion. Observe that *καταξιωθέντες* is in the past time of the 1st aorist ; and that a participle of any tense, with the article before it, may be rendered in English by the same tense of the verb, and a double relative ; or the participial sense may be retained with a single relative, according as the sense requires, and the idioms of the two languages vary.

taught is this ; the new state of existence here spoken of, as termed by him who knows and calls things by their right names, is a RESURRECTION ; and a transition from the present to that other state of existence he calls *a rising from the dead*. A necessary inference from the whole is, that this resurrection will continue forever ; for we are expressly told that those who attain to it, *will not, and cannot*, die any more ; while the patriarchs Abraham, Isaac, and Jacob, are adduced as *living* exemplifications of the truth and reality, both of a resurrection, and of its continuance. But another important item of information, and one which should be particularly kept in mind, is here given—THERE CAN BE A RESURRECTION OF MEN FROM THE DEAD, WITHOUT A RESURRECTION OF THEIR BODIES, OR ANY PART OF THEM ; AND SUCH A RESURRECTION IS NOT ONLY POSSIBLE, BUT REAL. This information is absolutely conclusive against those who maintain that a resurrection of men from the dead, necessarily implies a resurrection of their bodies, or, at least, of some latent germ which they are supposed to contain. Such a conceit is entirely at variance with what our Saviour has here taught.

In a conversation which Jesus held with Martha, occasioned by the death of her brother Lazarus, he is introduced as saying to her ; “ Thy brother will rise again.”

Martha replies: "I know that he will rise again in the resurrection at the last day." Jesus then says to her: "I am the resurrection and the life. He that believes in me, even though he will die, shall live; and every one who lives and believes in me, shall never die."*—Here Jesus declares himself to be the resurrection and the life; that is, by him, and through him the resurrection is obtained, together with the life which is thus perpetuated;—he is the author and dispenser of both.† As if in right of this authority over the resurrection and life, he then affirms that every believer in himself, though dead, will not cease to live; that death will not prove even an interruption to his living; and that the life, thus continued, will last forever. That this was his real meaning, a few considerations will, I think, make evident.—Martha had already expressed her belief that her brother would rise again on the last day, without any intimation that she expected him to rise sooner. It is, indeed, perfectly evident that she did *not* expect him to rise, in any sense, before that time. Had this amount of faith in a resurrection been sufficient—had it been correct—there would have been no occasion for further instructing her on that head. But perceiving that her views of the resurrection were vague and imperfect, her

* John ii. 23–26, Gr.

† See I. Cor. xv. 21, 22, Gr.

Lord quits the case of Lazarus altogether, and proceeds to give her a better knowledge of the subject at large. If, now, by the expression, “even though he will die, he shall live,” he simply meant that believers, though they must die, will live again at *the last day*, he would have added nothing to what Martha had already said that she believed. This, therefore, could not have been his meaning; and unless we take his language in the sense which I have given it above, it will be difficult to find any interpretation which is consistent. But we shall make him entirely consistent, both with himself, and with the occasion, if his object was to show her that the believer will rise again not only on the last day, but on the very day when his body dies, and will continue to live without being subject to die again. Though his body may, and must, die, his *soul* will live—will *start up* to new life and vigor,—will *spring up* to new and higher enjoyments—will *rise up* with a sublimer attitude, and a loftier dignity—and, will *fall* no more.—I remark again, that Martha’s faith in a *future* resurrection was full, and explicit; nay, more, her language is, “I KNOW that he will rise again in the resurrection at the last day.” Her faith, in her own apprehension, amounted to *knowledge* on that subject. To suppose, then, that her Lord, on this occasion, undertook to teach

her what she had that moment told him she knew to be true, is to impute to him a disposition to trifle with her feelings, rather than to instruct, and comfort her. His object must have been to bring to her view something which her declaration did not embrace. He had not yet given her to understand that he designed to restore her brother to life. She considered the latter as gone from this world forever, to return to life no more till the last day. How adapted, then, to the occasion was an assurance from himself, that there is no such long sleep of death to the believer; but that, on leaving this world he at once commences a new life, such as that which angels have, and that this life will continue forever. And when he afterward proceeded to the tomb where Lazarus was laid, to summon him back to life, how well had he, by this discourse, prepared Martha, and others who heard it, to see that he did not perform this miracle for the real benefit of him who was the subject of it, and who would, in reality, be a loser by the change, but to evince his own compassion for the sorrowing sisters, and, more especially, to give this public and convincing evidence of his divine mission. How well, too, did the miracle, then performed, support his declaration, that he is "the resurrection, and the life."—In fine, how well did his discourse with Martha prepare her, and all

who heard it, for the succeeding miracle, and how well did the miracle fit her and them to profit by the discourse.

But there is a circumstance attending this story of our Saviour's restoring Lazarus to life, which is very remarkable, and yet it seems not to have attracted the attention of readers in general. I refer to the extraordinary emotion which he manifested just before his approach to the tomb where his departed friend was laid. The common translation in our Bibles imperfectly expresses the sense which the original Greek conveys; and yet even the former intimates much more than is generally supposed. It is impossible to give the true sense of the original by a translation exactly literal, but we can arrive at something which will very nearly convey it.—“ When Mary, therefore, had come where Jesus was, on seeing him she fell at his feet, saying to him, Lord, if thou hadst been here, my brother would not have died. Jesus thereupon, when he saw her weeping, and the Jews who came with her weeping, groaned aloud in spirit, and shook with emotion.* And he said, where have ye laid him? They say to him, Lord, come and see. Jesus wept. Hence said the Jews, behold

* Gr. ενεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν. Whoever will attentively examine these forms of expression, will see that I have not exceeded the forcible expression of the original, but have rather come short of it.

how he loved him. But some of them said, could not this man who has opened the eyes of the blind, have caused that even this man should not die? Jesus therefore, again groaning in himself aloud, cometh to the tomb." After relating further circumstances, the historian proceeds; "And having said these things, he cried out with a loud voice, Lazarus, come forth."*—I would now inquire, what could have occasioned such deep emotion, such agitated feelings, such loud groaning in spirit, as are here ascribed to Jesus? In no other instance is such agitation, such deep emotion, ascribed to him, except in the garden of Gethsemane. So deeply seated, so strongly felt, was this peculiar emotion, that even in the act of bidding Lazarus come forth from his dreary abode, he cried out with a voice to which he had never been accustomed. How different was this from the quiet, placid manner in which he restored to life the son of the widow at Nāin, and in which he was wont to perform his mightiest works. There must have been some cause for this change of manner and feeling, on the present occasion. I am not ignorant that most readers and commentators ascribe all this emotion, as did the Jews who witnessed it, to his love for Lazarus, and strong sympathy with Martha and Mary in their great

* John ii. 32-43, Gr.

affliction. Those Jews were excusable for their misconceptions, for they knew no other cause for this agitation than the one assigned. It is not so with us, who have the whole case before us. Jesus did, indeed, “love Martha, and Mary, and Lazarus;” and he could give no stronger proof of his love to the two sisters than he did by his raising Lazarus from the dead, and restoring him to their embrace. But this act was no evidence, in itself alone, of peculiar love to *him*. By recalling Lazarus to this world, he took him away from the bliss of Paradise, and from the exalted society of his fellow-heirs of glory, to share again in the troubles of earth, and pass anew his sojourning here in tears. From his abode among the spirits of just men made perfect in heaven, the general assembly and church of the first born there, and from all the joys of that “holy, happy, place,” he remands him back to a world of sin, temptation, and suffering, to dwell again in a body of flesh and corruption, from which he had just now happily escaped; subjects him to new conflicts with spiritual foes; and exposes him to encounter, for the second time, the king of terrors. All this, certainly, was no *favor* conferred on his departed friend; well might it have been for the latter, had his *sleep of death* been undisturbed.—Now, let me ask, what great cause for mental and bodily agi-

tation, such as he exhibited, had Jesus on account of Martha and Mary? *They*, truly, were suffering under deep affliction, and none was more ready to condole with sorrowing friends and to attempt their consolation, than was the Saviour. But, on this occasion, did he not know that, in one short hour, all the sorrows of these beloved females would, by his own act, be turned to joy?—that Lazarus would be restored to their caresses, when all their tears would be wiped away, or be succeeded only by those of happiness, such as they had never felt before? Whence, then, that inward feeling vented aloud in groans; that bodily agitation, that strong emotion within, which burst forth in so loud a cry in his command to Lazarus to come from the tomb? With the full knowledge which he had of the speedy termination of their sorrows, would the Saviour have felt so strongly in view, simply, of their present afflictions? Would a retrospection on past evils, so greatly exceed, in effect, a prospect of their speedy termination, and of the inexpressible happiness so soon to ensue? It is unnatural to believe it. It is unnatural to believe, that the sympathy with which he regarded them in their bereavement of a brother, would be so much greater than that with which he regarded them in view of the happiness which they were about to receive in the resto-

ration of that brother to life. Had nothing more than the death and resurrection of Lazarus been concerned in this whole affair, Jesus at seeing those whom he so tenderly loved weeping before him, might very naturally have had a transient emotion of sympathy rise within himself, although he knew that every cause of sorrow would be so soon removed ; but such an emotion could not in the nature of things, have been of that peculiar depth and strength, which are ascribed to it by the sacred historian. If he had felt thus strongly on the *sisters'* account, and that alone, why did he not, in his conversation with Martha when she first met him, dispel at once her sorrows and his own, by informing her what he was about to do ? And when he afterwards met with Mary, why did he keep *her* too in this painful suspense, and keep alive his own inward anguish, from pure sympathy of feeling, when a single declaration would have ended all their sorrows ? But not a single intimation of his design does he appear to have given, until he issued the mandate for Lazarus to come forth.

In considering this account of our Saviour's strong emotions preceding the resurrection of Lazarus, I have assumed it as a fact that the pious dead, immediately on leaving this world, enter into a state of happiness in the Paradise of God. That this, however, is not mere as-

sumption, but a matter of fact, I think has been made evident from the discourse of Christ with the Sadducees, and his conversation with Martha on the subject of the resurrection. Other passages of scripture, which are yet to be considered, give us the like doctrine. Now this fact of the continued existence and immediate happiness of the pious dead after leaving this world, will enable us, I apprehend, to discover the reasons why our Saviour endured such a conflict of emotions as we have been considering. His love to the two sisters and their deceased brother had long existed, and had been distinguished for its intenseness. When Lazarus was removed by death, his strong attachment to the former would be with him a most cogent motive to restore him to life, and their new embraces. The sight of their deep distress, on his meeting with them, would, by rousing all his sympathies anew, and all his compassion, add greatly to motives previously existing. An opportunity of doing signal honor to his Father, by giving another convincing proof of his own divine mission, and of his power over death and the world of spirits, would furnish still further motives for performing the miracle. All these motives, united, must have operated with great force to induce him to put forth his power, and call Lazarus from his rest; and, thus far, would they all conspire to

give him pleasure in the contemplation of what he was about to perform. But there is another side to this view of things. He had a perfect knowledge, and clear apprehension, of all the happiness which his friend Lazarus was at that moment enjoying in the Paradise of God. To recall him to this world would be to interrupt all that happiness, and to subject him anew to all those ills of the present world from which he had now joyfully escaped. His friendship for Lazarus, and full knowledge of the loss which he must sustain by returning to the earth, must have been powerful motives with one who loved without partiality, and loved sincerely, to suffer him to continue among the blessed. With such conflicting motives struggling in his mind, there can be no wonder that Jesus was distressed ;—that he groaned aloud in spirit—that he trembled with agitation—and that his emotions continued till his arrival at the tomb, where they again found vent in the very act of his summoning its tenant from its dark abode. Hence we can account for the cautious and half mysterious instruction which he gave to Martha on the subject of the resurrection—his unwonted reserve towards her, and her sister—and his backwardness to disclose the thoughts which he was revolving in his mind. His whole conduct, on this occasion, indicated that his mind was intent on

something beyond the present grief of his two friends, and that he did not choose to disclose the real cause of so much inward trouble. His love for the surviving sisters, his zeal for his Father's glory, and his desire to give new and striking proof of his divine mission and authority, could not prevail over his reluctance to interfere with the present blissful repose of Lazarus, without a struggle. But Lazarus was called back to toil a while longer here below ; and, without a doubt, he received a full recompense for what it cost him, when he *finally* entered into the joy of his Lord.

In concluding my remarks on this portion of Scripture, it may be observed, that the view here given of our Saviour's strong emotions on the occasion of raising Lazarus to life, and the one which was previously given in relation to the drift of his discourse with Martha, mutually corroborate each other. This alone is something of an argument in favor of both views. Consistency always exists between different truths ; but is never a badge of error.

The next passage which I shall introduce is the account given of the penitent thief on the cross, by the evangelist Luke. I shall quote only so much of it as relates immediately to the subject under consideration. " And he [the thief] said to Jesus, remember me, Lord,

when thou shalt come in thy kingdom. And Jesus replied to him, verily I say to thee, this day thou shalt be with me in Paradise.”* Here we have the most authentic testimony, that penitent believers in Christ enter Paradise immediately after death. It was about noon when this promise was made to the suffering penitent. Jesus expired about the middle of the afternoon; at which time, and indeed for some time after, as is evident from the account which John gives, the two thieves were not dead. They must, therefore, have died late in the afternoon; yet the repentant one was that very day, according to the promise, in Paradise; so that a very short time must have elapsed between his decease and his entering into the promised rest. In the language of Christ in his discourse with the Sadducees, this passing from the present world into Paradise was a *resurrection*. In the original Greek there is a beautiful expressiveness in the promise made by the Saviour on this occasion, which our common translation does not preserve. The petition of the thief was, that he might be remembered by Christ when he should come in his kingdom.† The promise was, that he should not only be remembered *then*, but he should on *that very day* be

* Luke xxiii. 42, 43, Gr.

† Gr. *εν τῇ βασιλείᾳ*, not *εἰς τὴν βασιλείαν*, as our common translation would imply.

in Paradise. The whole might be thus paraphrased. Remember me, Lord, when thou shalt *hereafter* come in thy kingdom *with power and glory*. And Jesus replied to him, *I will not only remember thee then, but this very day* thou shalt be with me in Paradise. It is evident from the Greek, that the petitioner had reference to a future time when Jesus would come to establish his kingdom here on earth, of which he had probably some vague and imperfect conception, in the manner of the disciples of our Lord, previous to the day of pentecost. With that request for a future remembrance, the expression *this day* stands finely contrasted.

Some may object, that the case of the penitent thief was a special one, and does not warrant the conclusion that *all* penitent believers have the promise of an immediate resurrection. But what reason can be assigned for making this an exempted case? None can be found in the nature of things, and no limitation or restriction is intimated in the narrative itself. On the contrary, other passages in the New Testament, which teach the doctrine of an immediate resurrection, clearly show that there is no necessity for taking *this* as a special case; they rather authorize us to consider it indicative of what awaits believers at large, and in every age, when they depart from this world.

Enoch, Moses, and Elijah, are three other instances of departure from this world into a new and happy state of existence. Of these, Enoch and Elijah were translated to that happy state without dying as others die. Moses died like other men, though under peculiar circumstances ; but that he continued still to exist, we know from his appearance in company with Elijah, at the time of our Saviour's transfiguration. These three, then, attained to a happy *resurrection* without delay, and are presented to us in the light of examples to teach us what others may expect who walk in their steps.

It may be objected that as Enoch and Elijah never *died*, it cannot be said that they were raised again ; and of course, that their existence in another state cannot be called a resurrection. There is not, I answer, a particle of evidence in the Bible, that *their* mode of new existence differed in the least from that of Moses, or of others who die and live again. Moses and Elijah are represented alike when they had their interview with the Saviour, and no intimation is given that they were not alike in all respects, so far as their organic structures are concerned. Paul tells us that all believers who will be alive on earth at the final coming of Christ, will be changed without dying;* but he does not tell us

* I. Cor. xv. 51, 52, Gr.

that they will, on that account, be differently organized from others. On the contrary, it is quite evident from what he says, that they and their predecessors will be alike in all the essentials of the resurrection. So, too, Enoch and Elijah, it is fairly presumed, are now like Moses in respect to the same essentials, and ever have been; and are also like Abraham, Isaac, and Jacob, and the penitent thief whose respective cases have been considered.

The passages which have thus far been considered have a *direct* bearing on the question of an immediate resurrection. I will now examine some that bear *indirectly*, but not less conclusively on the same point.

We have in Luke the following allegory, or parable,* of a rich and a poor man:—"Now there was a certain rich man, and he was clothed with purple and with fine linen, enjoying himself merrily every day in splendor. And there was a certain poor man, Lazarus by name, who was laid at his gate, covered with sores, and desiring to be fed with the crumbs which fell from the table of the rich man. Furthermore, the dogs came and licked his sores. Now it fell out that the poor man died, and was conveyed by angels to the bosom of Abraham. The rich man also died, and was buried. And in the

* Luke xvi: 19-31, Gr.

abode of departed spirits [hades], having raised his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom. And calling out, he said, father Abraham, have pity on me, and send Lazarus that he may dip the end of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, son, remember that thou receivedst good things in thy life time, and Lazarus in like manner evil things; but now he is comforted and thou art tormented. And in addition to all these things, a great gulf is firmly placed between us and you, that those who wish to pass over hence to you may not have the power, and that none may cross over thence to us. But he replied, I therefore entreat thee, father, that thou wilt send him to the house of my father, for I have five brothers, that he may testify to them, that they, too, do not come to this place of torment. Abraham says to him, they have Moses and the prophets, let them hear them. But he replied, no, father Abraham; but if some one from the dead would go to them, they will repent. But he replied to him, if they will not hear Moses and the prophets, they will not be persuaded although some one from the dead should rise up." I have quoted the parable at full length, that we may take a clear view of the whole ground which it presents.

From this parable we learn, so far as our present subject is concerned, the following things: Good men, as soon as they die, go to a place where they receive consolation;—bad men, as soon as they die, go to a place where they are in great misery;—the inhabitants of both places mutually recognize each other, if they were previously acquainted in this life;—and a return from that world of living, departed spirits back to this would, in the language of our Saviour himself, be a return from the *dead*, and a *rising up* or a resurrection here on earth. These several things appear from the following particulars.—Lazarus died, and was conveyed at once to the bosom of Abraham by the ministration of angels, and was there comforted. The rich man died, and found himself at once in a place of torment; he there recognized Lazarus afar off, and knew in *whose* bosom he reposed; and Abraham, too, recognized *him* as one of his descendants, and called him son. From the language of Abraham it is manifest that there were many individuals in the abode where *he* was, and in that where the rich man was placed, for he speaks of an intervening gulf, the object of which was to render a communication, by passing over, impossible to the inhabitants on either side. Lazarus and the rich man, therefore, were not *solitary* instances of the trans-

migration from this to another world, but were individual examples of common occurrence. The solicitude of the rich man to prevent his five brothers from joining him, also shows that the place assigned to himself was the common receptacle of the wicked, and not one of solitary confinement. It shows, too, that he expected his brothers to come to that place directly after death, as *he* had done, unless their timely repentance should prevent it.—The rich man expresses the opinion, that if *some one from the dead* were to go back and testify to his brothers about the realities of his condition, they would repent; while Abraham affirms that men, who will not hearken to Moses and the prophets, would not be persuaded though *some one from among the dead* should *rise again*, and add their testimony to the truths taught by the former. The words in italics satisfactorily show how we are to understand similar expressions in other parts of the New Testament in relation to the dead, and to their resurrection. The inhabitants of the world, or worlds, where Lazarus and the rich man were, that is, the souls of men after death, are here called *the dead*; evidently in allusion to the death of their bodies, and to nothing else, for they themselves were still living, and rational beings, and nothing but their *bodies* ever died, or will die. The

simple returning of one of those inhabitants, or souls, to give testimony on earth, is here called a *rising up*, or a *resurrection*, or a *rising again*; and there is no allusion to any re-assumption of the body,—the *resurrection* is complete without it. Let these two things be borne in mind by all who *will* have it that a resurrection from the dead means a resurrection of *dead bodies*, and that *the dead* who are hereafter to be raised according to the Sacred Scriptures, are the *dead bodies* of those who die. But I shall have occasion to remark more at large on this phraseology, in another place.

To this view of the parable which we have had under examination, there will be an objection. It will be said that a parable is an assemblage of fictitious facts and circumstances for the purpose of teaching some important moral truth; and that, aside from this particular truth, none other is pretended to be taught;—everything else may be a downright fabrication. The one great truth taught in *this* parable, it will be said, is the utter hopelessness of bringing to repentance, by a special messenger sent from another world, those men whom the Sacred Scriptures now fail to persuade;—the various actors, incidents, and circumstances mentioned in the parables may have been real and may not have been; and as this is left uncertain, at best, we can derive from

them no other truth than the great leading one which they were intended to establish.—Now let all this be true, for I shall not stop to affirm or contradict it; still, I maintain that the parable teaches each of the particulars which I have derived from it. It is a fact which holds true of all parables, fables, and allegories whatever, that have the inculcation of some truth for their object, that such agents, substances, properties, and places as they mention, and introduce, are *bona fide* realities; though the connections, combinations, and relations, and the particular agencies and incidents which are ascribed to them, may be wholly artificial and imaginary. The individual actors and objects, too, which are introduced, may be fictitious; but, *generically* speaking, they are things which really exist, only, it may be, under other circumstances, and with different relations. Take, for example, the well known fable of the dog in the manger, the object of which is to show that envy is its own punisher. A dog, it will be recollected, took possession of a manger filled with hay, which he could not himself eat, and which, in his surliness, he would not allow a certain ox to eat, but drove him off as often as he came. Now, there may never have been this precise case; that individual dog, ox, manger, or parcel of hay may never have existed; and,

as we suppose, never did exist; and the various circumstances related in the fable may all have been fictitious. Dogs, oxen, mangers, and hay are, nevertheless, realities. That dogs do not eat hay, and that oxen do; that dogs are often surly and ill-natured; and that oxen often give way to them peaceably; are all so many truths. Were it not for these realities and truths, the fable would lose all its force. Were there no such realities known as dogs, oxen, mangers, and hay, and were there no such characteristic truths in relation to them, the fable would be absurd and ridiculous. Nobody could understand, or profit by it. Even in parables, which are the most artificial in the circumstances which they relate, realities are not abandoned. Though trees, and plants, and stones are made to *talk*, they are all real existences; and talking itself, or the gift of speech, is a reality, though the exercise of it by any but human beings is *fabulous*. The parable which Jotham spoke to the men of Shechem* is a beautiful and striking specimen of the kind. The trees went forth on a time to anoint a king over them. The olive tree, the fig tree, the vine, and the bramble, were respectively invited to assume the regal dignity, and their several speeches in reply are narrated. Now we do not suppose that these,

* Judges ix : 7-20.

or any other trees, ever *spoke*; but we do suppose, and know, that trees, and olive trees, and fig trees, and vines, and brambles, with the attributes here ascribed to them, together with other actors, as well as places, here introduced, are realities. These realities are so essential to the due construction of the parable, that there would be neither sense nor beauty without them. Just so it is with the parable of the rich man and Lazarus. Abraham, we know, is not a fictitious being, nor are angels fictions; and unless there is a place of happiness to which some men go after death, and a place to which others go and are miserable, that is, are there “tormented;” and unless men go to one or the other of those places directly on their leaving this world;—unless, I repeat, all these, and other objects facts, and characteristics, here alluded to, are *realities*, the parable teaches nothing whatever, but is a medley of ridiculous conceits grouped together without any consistency. To represent a departed soul as occupying a place where he is tormented in another world, and there entreating Abraham in a different quarter afar off, to send another departed soul, who is happy with him there, back to this world on an errand of mercy, if there are *no* departed souls, *no* appropriate places for their abode, *no* mutual recognition of each

other, *no* enjoyment, and *no* suffering there, would divest the parable of all meaning, and be an egregious trifling with the understandings and feelings of men. To disbelieve the reality of these things, is just as absurd as to disbelieve the reality of rich men, and poor men; of the meagre fare of the one, and the sumptuous living of the other; of such animals as dogs; or of such things as tables, crumbs, sores, and other objects and circumstances to which the parable alludes, as matters and things pertaining to the present life. The truth is, the parable refers to certain matters and things as unquestioned realities, as much in the one world as in the other. The precise order of incidents which are narrated may never have taken place in either; but the *materials* for such incidents must be furnished in both worlds, and both worlds themselves must have a real existence, or there is no truth, meaning, or instruction whatever in the whole parable. If Jesus Christ did not intend that the parable should be understood in the manner of all other parables and allegories; if the materials with which he constructed it are partly real and partly fictitious, partly true and partly false, then he bewildered and misled his hearers, instead of enlightening them, in relation to matters of the highest interest. Instead of a parable, he has presented us with a mere monster

of the brain, without a moral and without a parallel in this mode of instruction. But I cannot charge this folly or this duplicity on him who "spoke as no other man ever spoke," and whose skill in framing parables for the instruction of mankind was so pre-eminent and so justly admired. No one ever departed less from the simplicity of facts in their construction; or in the selection of incidents, was more careful to introduce such only as are accordant with nature. I must, therefore, believe that only the *bodies* of men really die; that after death, their souls go directly to a place of happiness or misery; and that, in accordance with the language employed by our Saviour in His interview with the Sadducees, this surviving of the soul after the death of the body is a *resurrection*. Other truths are referred to in the parable, but as they are foreign to my immediate purpose, they are not subjects for present consideration.

In his Apocalypse, the apostle John makes frequent mention of seeing innumerable souls in another world, not asleep or in a state of torpid inaction, but full of life and activity. I cannot stop to refer,—nor is it necessary,—to the particular passages where such mention is made; they are numerous, and every person acquainted with that book will call them to mind. All

these passages conclusively show that an immediate resurrection takes place after death, and, of course, that men *can* live, be active and happy, or miserable, without the aid of their *bodies* and without connection with them. Some will object to this conclusion because, as they will say, the language is all symbolic and not literal. I do not admit that all this is symbolic language, for I consider such an assertion wholly gratuitous; but even if it were, the conclusion would not be overthrown. A symbol is some real substance, property, or attribute which is made to denote some truth or fact. It may be a single substance, property, or attribute, or it may be several combined; and the component parts in the combination may have a natural union or they may be united artificially, the better to answer the purpose in view. But the component parts, however put together, must have, severally, a real existence, or the symbol would fail of its object. But after what has been said on the construction of parables, it cannot be necessary to enlarge on this point for the sake of illustration. If a soul, then, is used by the apostle for a symbol, it is a reality; if its surviving the death of the body is made a symbol, such survival is a reality; if certain employments and certain states or conditions of being are used as symbols, such employ-

ments, states, or conditions are respectively realities. We have, therefore, all that we need to prove that the souls of men survive the death of their bodies; that there is a place for their abode and employments suited to their condition. If the Apocalypse does not contain these doctrines, it is indeed a book of enigmas and a labyrinth of perplexities, as too many consider it, and should be accounted unworthy a place in the sacred canon. The true difficulty is, our own theories and dogmas, formed independently of divine revelation, have produced the labyrinths in which we have been bewildered, and in which most men would rather continue than be extricated from them at the expense of demolishing their own visionary fabrics.

I have now finished my examination of those passages which refer to an *immediate* resurrection (with the exception of the fifteenth chapter of 1 Corinthians, which will be hereafter considered). There may be others which are not here noticed; but if there are, a consideration of them would not probably vary any one's belief. If the passages commented on are sufficient to produce conviction, every legitimate purpose is answered; if they are insufficient, the same causes which hinder conviction now would probably hinder it were texts still further multiplied. Be this, however,

as may, the way is now prepared for examining such passages as treat of that future re-appearing of men, whatever it may be, which is also termed a resurrection, and which is most generally had in view when men speak of a resurrection from the dead.

CHAPTER IV.

Passages considered in which the word *body* is expressly named.—Matt. x. 28; Rom. viii. 11; Philip. iii. 21.—General view of them all.

A RESURRECTION, or re-appearing, of all the dead at some future day is spoken of directly, or alluded to indirectly, in so many places in the New Testament, that even a very brief reference to each one would lead to great prolixity. It is not, however, necessary to consider them all in order to ascertain in what that resurrection will principally consist; or, more particularly, whether the same *body* that dies will be raised again to life, or whether the *soul* will return without it to the world which it left, or re-appear elsewhere in the universe of God. Most of the passages which allude to a resurrection are wholly silent on these points, and can, therefore, give us no instruction upon them, even if quoted. I shall, under these circumstances, introduce all the passages, so far as I can discover them, which relate, however remotely, to the main object of inquiry. They will sufficiently establish the *fact* of a future *resurrection*, together with all that can be learned

of the *manner* of it, without reference to those passages which are entirely silent on the last particular.—These passages I shall take up in that order and connection which seem most favorable for a proper understanding of them.

I shall first consider those passages which are thought by many to teach *expressly* the resurrection of the same *body*, or of some part of it, because the *word* body is particularly named. Of these there are three in all; if there are more I have not been able to discover them.

Our Saviour says to his disciples,* as recorded by Matthew, “Be not put in fear by those who kill the body, but cannot kill the soul; but rather be put in fear of him who can destroy both soul and body in hell.” Some consider this passage as teaching, that the *bodies* of bad men will be raised, and, along with their souls, suffer punishment in another world. Yet no resurrection of the *body* is here asserted, or implied. The disciples are admonished not to fear those whose utmost power extends to the killing of the body, but to stand in fear of him who has power to reach the soul, and who could, if he chose, destroy them both, even to

* Matt. x. 28, Gr.

annihilation, in hell,—a name* the very mention of which would naturally remind a Jew of a place of torture for the *bodies*, as well as the souls of men. The *soul* and *body* are here joined together in phraseology only in accommodation, as it would seem, to the language in the preceding part of the verse, where mention is made of killing the *body* without the power of doing more:—as both were mentioned in connection at first, the connection is kept up to the end. That this is the proper view of the text, appears from Luke, who relates this admonition in somewhat different language. His words are,† “But I say to you, my friends, be not put in fear by those who kill the body, and afterwards have nothing further to do. But I will show you of whom you should be put in fear; be put in fear of him who, after killing, has power to cast into hell; yes, I say to you, be put in fear of him.” The latter passage explains, as I conceive, the true intent and meaning of the former. The disciples are forcibly cautioned to stand in fear of that Being whose power extends beyond the present life, rather than of them whose power is limited to the mere killing of the body in this world,

* Gehenna is the word translated hell; and this, originally, denoted the valley of Hinnom, where human victims were made to *pass through the fire* as propitiatory sacrifices to Moloch.

† Luke xii. 4, 5, Gr.

but who cannot deprive the soul of its existence either here or hereafter. That this is the real purport of both passages, and nothing more, seems to me too evident to need an extended illustration. In the one from Matthew it is, indeed, said that God has the power to destroy the *body* in hell; but this is not a declaration that he *will* do it. It is said, too, as was remarked in another place, that he has *power* to raise up children to Abraham; but no one ever imagined that this was a declaration, either express or implied, that he will actually do it. Such expressions point us to the greatness of his power, but do not inform us that, though great, it will of course be exerted.

Romans viii. 11. "But if the spirit of him who raised Jesus from the dead dwelleth in you, he who raised Christ from the dead will vivify even your mortal bodies by his spirit that dwelleth in you." This passage has been thought by some to teach a resurrection of the same *body*. The fact, however, is, it has no reference to any resurrection at all, and alludes entirely to the body of a believer in the present life, (to his "mortal" not *immortal* body,) as sanctified by the Spirit of God—even of that God who raised Jesus from the dead. In the preceding verse the Apostle had said, "If Christ *is* in you, the body indeed *is* dead through sin;

but the spirit *is* life through righteousness." But he then proceeds to tell his Roman believers, that the Spirit of him who raised Jesus from the dead would vivify even such dead bodies as their's; that is, would cause them to live in subservience to a life of holiness, they having become dead in respect to a life of sin. The sense coincides with that which is contained in the second chapter of Colossians, thirteenth verse: "And you, being dead in the offences and the uncircumcision of your flesh, he has vivified together with him, having forgiven us all offences." Another similar passage is found in 1 Thess. v. 23: "Now may the God of peace himself sanctify you wholly and completely; and may your entire spirit, and soul, and body, be kept without fault against the arrival of our Lord Jesus Christ." But the passage in question receives an ample illustration in the first five verses of the second chapter of Ephesians: "And you being dead in offences and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit that now operates in the sons of disobedience, (among whom even we all were once busied in the lusts of our flesh, performing the desires of the flesh, and of the thoughts, and were by nature children of wrath even as the rest,) and us also being dead in

offences, hath God, who is rich in mercy, vivified together with Christ, through the abundant love with which he loved us."

The only remaining passage which speaks of any such change in the human body as can in any way be associated with its future resurrection, is the twenty-first verse of the third chapter of Philippians. If there is any other, it has entirely escaped my researches. The passage is as follows: "Who" (that is, our Lord Jesus Christ,) "will transform the body of our humiliation, that it may be conformed to the body of his glory, according to the efficacy of his power even to subject all things to himself."—It is admitted that, in this passage, the Apostle has allusion both to the *bodies* of believers in the present life, and such as they will have in another; but that he here teaches the resurrection of the *same* body as now exists, either in whole, or in part, is not conceded. The language is strongly figurative, and peculiar. Instead of saying that Christ will transform our *bodies*, the Apostle says that he will transform our *body*; using the singular instead of the plural number, and thus making the word abstract in its meaning as far as possible. "The body of our humiliation" is, to say the least, unusual phraseology. It is said, I know by some, that this is a hebraism, and equivalent,

in meaning to, "our humble body," or, as our translators have it, "our vile body." But this criticism does not put the word *body* in the plural number, nor remove all the peculiarity of expression; nor does the phrase, when so rendered, convey the energetic meaning of the original. The body of our humiliation, or the body of our debasement, or abjection, (το σῶμα της ταπεινώσεως ἡμῶν,) seems rather to mean that corporeal organism which, as the great inciter to sinful indulgences and the seat of all the baser appetites, is the cause of our present deep degradation. So, too, the "body of the glory of Christ," must mean, as I apprehend, that organic structure which he now possesses in his glory, and which is suited to its display.* The Apostle informs believers, that this corrupt and debasing organism of theirs, Christ will "transform," (μετασχηματισει,)—will do away and make over, again, so that they may have one conformed to his own, and which will subserve the same glorious purposes. But I shall neither dwell, nor insist, on this particular interpretation; and am content to take the passage as it stands in the common version, or any translation which will not depart more widely from the literal sense of the original text than that does. I re-

* The meaning of *σωμα*, when the term is applied to those in another world, or in connection with the resurrection, will be hereafter considered in treating of the xvth chap. I. Cor.

mark, then, that the language in question needed not to be varied whether the Apostle believed that the *same* body, or some part of the same body, will be raised to life again, or that one entirely new and different throughout, will be given at the resurrection. Let it be borne in mind that his object in the present instance, was not to show *in what* the change consists—not to show whether believers have entirely *new* bodies given them, or only their *old* ones new modeled—but to assure them that their present debased and debasing bodies will no more molest them after they shall leave this world, and that, in the world to come, they will have bodies organized after the manner of Christ's in his glory, and suited to their then happy condition. As, in order to all this, there must of necessity be a great *change*, a great *transformation*, such a fact is incidentally alluded to as introductory to the mention of those bodies which believers will have in their glory; and the same language might be employed whether their old ones are to be repaired, and refitted, or are to give place to organizations entirely new. We all talk in the same manner, at the present day, whatever may be our opinions on this particular topic. Were one person to hear another say, that he believed that his body would, at the resurrection, be changed, or be transformed, so as to be

made like, or to be conformed, to Christ's glorious body, the former would not understand, from this mode of expression, the real opinion of the latter in respect to the question in hand. He would know, indeed, that the latter believed in a resurrection, and in his future possession of a body adapted to his new condition; but whether he believed that this body would be constructed of new materials; or re-constructed out of old ones, the former could not tell. With what propriety, then, can it be said that the passage under consideration teaches the resurrection of our present bodies, and why should it be quoted for that purpose? The Apostle does not pretend to give instruction on the point in dispute, and alludes to it, even incidentally, no farther than was necessary for the introduction of his main object. It is a point, however, which he does not evade when the proper occasion offers, as we shall have full opportunity to see in some of the following pages.—With these remarks I dismiss the further consideration of this particular passage.

I have now considered all the passages in the New Testament which, so far as I know, are or can be quoted, as alluding directly, and by name, to the resurrection of the *body*. These are but *three* in all, and two of them, as we have seen, have no manner of reference to this

subject ; while one of them refers to it incidentally, but without any attempt to give instruction relative to the main point at issue. Now it is not a little remarkable, that a doctrine, so firmly believed by almost the whole christian world as that of the resurrection of the same body, and for which the highest scripture authority is claimed, and for disbelieving which a man incurs the risk of being set down as little better than a heretic, if not altogether such a distinguished personage, should be so destitute of *direct* support. It is possible, I am aware, to teach a doctrine by inference, and incidentally ; and when one is fairly made out to be taught in this manner, it is entitled to our full belief. But the scriptures do not leave doctrines of the first importance to be learned in this manner ; and, especially, when occasion continually offers for a distinct enunciation of them. How often is the doctrine of a resurrection taught us, and in how many different ways. How often is it alluded to incidentally, and how often made the theme of extended remarks. If, then, the resurrection of the same body is a matter of fact, is it not remarkable that it should, in no instance, be distinctly, and directly, announced ? This silence is certainly a presumptive argument against the doctrine, though not, I admit, a conclusive one. It is, however, enough to put us on our guard against

rash opinions, and to induce us to examine carefully the grounds of our belief. Let us then examine sundry other passages which have been relied on as teaching the resurrection of the same body, or at least, of some portion of the same.

CHAPTER V.

Passages considered in which no express mention is made of the *body*, but which are generally claimed as proving its resurrection.—John vi. 39, 40; John v. 28, 29.—Rule for understanding figurative language.—Acts xxiv. 14, 15; I. Thess. iv. 13-18; Rev. xx. 12-15.

I N the Gospel of John, the sixth chapter, 39th and 40th verses, the Saviour is represented as saying, “And this is the will of the Father who sent me, that I shall lose nothing of every thing that he has given me, but raise it up again at the last day. And this is the will of him who sent me, that every one who sees the Son, and believes on him, should have eternal life; and I will raise him up again at the last day.”

I refer to the above passage, not because I deem it relevant to the main object of inquiry, but because I would not willingly pass over any form of expression which, by possibility, might be thought to bear upon it. The words translated, “I shall lose nothing of every thing that he has given me,” and “but raise it up again at the last day,” some may consider as comprehending the *body*, because the expression is so generic, and, in the original Greek, all the appropriate words are in the

neuter gender. This use of the neuter gender is, indeed, remarkable, but is not a solitary one. In the present case, however, we need not resort to parallel forms of speech in other places of Scripture for the illustration of this fact. The succeeding verse will furnish all the explanation which is wanted ; and according to that, the “*every thing*” which Christ will raise up at the last day, is “every who sees the Son and believes on him.” In other words, the *thing* that constitutes the gift of the Father to the Son, which is spoken of in the 39th verse, is found, by reference to the 40th, to be the *believer on the Son* ; and every such gift, or believer, the Son will raise up at the last day. But unless the *body* is that which “believes,” and is that which constitutes the gift in question, or, in other words, constitutes the reward which the Saviour receives for all that he has done and suffered for men, it cannot be *that* which he will *raise up*, according to his Father’s good pleasure, at the last day. But who will affirm that *such* is the Father’s gift to the Son ; or that the body *believes* ? And who will, therefore, affirm that this passage of Scripture teaches the resurrection of the body ?—The 44th verse still farther settles the point in question. “No one can come to me unless the Father who sent me shall draw him ; and I will raise him up at the last day.” It can-

not be necessary to inquire further, who, or what, is to be the subject of this resurrection.

“ Be not amazed at this, that the hour approaches in which all who are in the tombs will hear his voice ; and those who have done good things will go forth to the resurrection of life, and those who have practiced evil things, to the resurrection of condemnation.” * This passage is greatly relied on for proof that the *bodies* of men will hereafter be raised ; and yet it says no such thing. Who are they, who, according to this declaration of the Saviour, will hear his voice, and go forth to the resurrection of life, or to that of condemnation ? The *dead bodies* of men ? Will *they* ever *hear* the voice of the Saviour summoning them to go forth to judgment ? What power have those particles of dead matter which once composed the living bodies of the antediluvians, to hear a voice, more than any other particles of matter ? What better power of *hearing* have those particles of matter which once constituted an organized living mass, which has afterwards died, been dissolved, had its constituent particles separated from each other and formed into new combinations, than other material particles which never happened to be component parts of a human body ? Or what better power of hearing

* John v. 28, 29.

have those material particles which happen to compose a human body at the time of its death, than those other particles which were once constituent parts of it, but have long since been thrown off and dissipated by its excretory organs? Or what better claims to be re-collected, and to be re-modeled into a new organic, living, body, have those material particles which once contributed to form one, than any other like particles which never received such an organization? And how could one class of such particles better subserve the purpose of a new body, be it what it may, than the other? How could one, better than the other, subserve the object of a *resurrection*, or any conceivable purpose for which a new body is wanted? And how is the *power* of God, so often appealed to for the sake of silencing objections to the popular theory, more competent to form a new body out of the once constituent particles of an old one, than out of precisely similar particles that had never before been put to that use?—I put these questions for the express purpose of being *answered*, and not of being evaded. I put them to the sober understanding of every man of common sense, in the hope that they may induce him to think again, before he resolves to charge his neighbor with heresy, or to fasten on him injurious suspicions, because he chooses

to take the Scriptures and common sense, conjointly, for his guides, rather than the dogmas, traditions, and superstitions of men. But I shall now be met with a cautionary rebuke of this kind ;—What if nothing does appear to be gained by the resurrection of the same particles of matter that constituted a human body when it dies, still, if such be the good pleasure of God, and the Scriptures declare it to be so, we are bound to make it a matter of our faith. Very good ; and the way is now open to consider this very point.

I take it for granted that, if the Scriptures are entirely *silent* about the resurrection of the same body, then they do not teach it ; and that if they say nothing whatever about the resurrection of the old body, taken as a *whole*, they say nothing about the resurrection of its *parts*. These *premises*, surely, are not chargeable with *heresy*, or with any *rashness* of conclusion. Let it, then, be remembered that our Saviour, in the passage under consideration, says not one word about the resurrection of the *body*, and gives not the least intimation of any such fact. His language is : “All who are in the tombs will hear his voice.” The Greek has it : πάντες οἱ ἐν τοῖς μνημείοις. Again, “and those who have done good things will go forth to the resurrection of life ; and those who have practiced evil things to the

resurrection of condemnation.” The Greek is: οἱ τὰ ἀγαθὰ ποιήσαντες, and, οἱ δὲ τὰ φαῦλα πράξαντες, etc. Now, the merest tyro in Greek cannot but know that nothing, absolutely *nothing*, is here said, or alluded to, about *bodies*, either dead, or alive. The Greek word for body is σῶμα; plural, σῶματα, in the neuter gender; but all the words which are employed to denote the individuals spoken of as concerned in the resurrection, are in the masculine gender, and cannot, therefore, be referred, by any tortuosity whatever, to the *bodies* of men. Every tyro in Greek must know that πάντες οἱ, means all those *men who*;—to wit,—are in the tombs; that οἱ ποιήσαντες means those *men* who have done; and that οἱ πράξαντες means those *men* who have practiced. These Greek words all refer to *living* agents, or beings; and, what is more, refer to agents or beings who were living while our Saviour spoke in the manner here related, as well as to such as should afterwards have their *bodies* laid in tombs. But nobody, I apprehend, would ever have supposed that the Saviour had any reference to the *dead bodies* of men, had he not used the expression, “all who are in the tombs.” Now it should be considered that *he* spoke just as other men speak. When we say, in Scriptural language, “Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them,” we do not dream that

any person can believe us to teach, blessed are the *dead bodies* who die in the Lord. We should expect that the accompanying adjuncts, and the *common sense* of men, would sufficiently guard us from being so misconstrued. Were a man to say, that all who rest in their graves have thenceforth done with worldly cares and troubles, and are reaping the reward of their actions in this world, as the latter were good or evil, he would little think of being understood as saying, that all the *dead bodies* which are in their graves are reaping such a reward. Because our Saviour said that the rich man *died* and was *buried*, and afterwards added, “in hell he lifted up his eyes, being in torment,” nobody ever supposed this equivalent to saying, that the *body* of the rich man “lifted up its eyes, being in torment.” When, therefore, our Saviour says, “all who are in the tombs” (or, who will be, in tombs, or be buried; for the original allows both the present and future tenses to be implied), “will hear his voice,” why should we understand him as meaning that all *dead bodies* which are (or will hereafter be) in tombs, will hear his voice? What need is there of making him utter the absurdity, that *dead bodies* will *hear* his voice? and—that *dead bodies* will go forth* and be adjudged to a resurrection

* In my translation of this passage, I have strictly observed the order and connection of the words in the original. In the Greek, the verb,

of life, or of condemnation, according to the good or evil things which they have practiced? Who does not know that men, in common language, are said to die, when only their *bodies* die; to be laid in tombs, sepulchers, and graves, when only their *bodies* are laid in them; and to be dead, when only their *bodies* are dead? When we use this kind of language, nothing is further from us than the apprehension that any will understand us as asserting the death of the *soul*. When we say that *men* die; that *men* are laid in graves; that many lie in yonder graveyard, we deem ourselves sufficiently understood, and do not stop to eke out our meaning by warning our hearers in due form that we refer only to the *bodies* of men. If a person, who had been long absent, should return and inquire of me about a mutual friend, and I should inform him that he is dead, and buried; and should I furthermore express a belief that this *friend* is now happy in Paradise, I should not deem it necessary to take the precaution of adding, that I did *not* intend by this, that his *body* is happy in Paradise.—We do not say of a dead *body* that *he* will rise again, or that *he* is in the grave;—nor do we in any case apply the masculine pronoun to the

“go forth,” has “those who have done good things,” for its nominative, or subject; and “those who have practiced evil things,” stands in the same connection.

human body, as such, whether dead, or living. Nor was the pronoun so applied in Greek; and it should be remembered, that while in English the distinction of genders is confined to pronouns, and to them in the singular number only, the Greek language gave distinction of gender alike to nouns, pronouns, and adjectives, and to both numbers. A man who spoke Greek, therefore, would no sooner use the masculine gender of nouns, pronouns, or adjectives, either in the singular or plural number, when referring to the human *body* only, than we should think of using the masculine *he* in reference to the same thing. Suppose, now, that our Saviour had spoken in *English* in such language as the following: "He that is in the tomb, will hear my voice,"—or * * —"Every man that is in a tomb, grave, or sepulchre, will hear my voice; and *he* who has done good things will go forth to the resurrection of life, and *he* who has practiced evil things, to the resurrection of condemnation." Who, in that case, would quote the passage as proof that the *bodies* of men will be raised? Or who would believe that such language had the least allusion to an event of that kind? Yet the language of the original Greek, in the passage now before us, is just as far from teaching, or implying such an event as this specimen in English. The two forms of expression are

perfectly analagous, and teach precisely the same general fact. This view of the case is absolutely decisive on the point before us, and relieves us from the absurdity of making *dead bodies*—bodies dead for thousands of years, and having their particles scattered throughout this lower creation and incorporated with the whole mass of the earth's surface—endowed with ability to *hear*.

It cannot now avail the believers in a resurrection of the body to say that the phrase, "hear his voice," is figurative; meaning that the bodies which are entombed will be made to experience the power of that voice which will summon them to go forth; or to pretend that the bodies will first be raised, and that *so* they will actually be able to hear. I have proved, if there can be any proof in such a case, that nothing, absolutely nothing, is said about *bodies*, or in allusion to them, in the whole passage. Of course, there is nothing out of which to make a *figure*. But, to show more completely still how entirely incongruous the faith of such men is with the doctrine which Christ delivered, I will briefly remark, that dead bodies can *hear*, neither *figuratively* nor literally, so long as they remain *dead*; before they can hear, they must be made alive. Now, if *bodies* were, in the present case, the subjects of remark at all, then they

were to hear the voice of the Son of man, while they were yet *dead* and in the tombs ; for they were not *to go forth* until that voice should be heard. They were not, therefore, to be raised preparatory to hearing, but rather, it should seem, were to hear preparatory to being raised ! The very absurdity of the case betrays the origin of the doctrine which it involves. Absurdities are not taught us from heaven, however current they may be on earth ; nor do they become truths by being, for a long while, believed.

There is one general rule for determining whether language is literal, or figurative ; and it applies as strictly to the language of the Bible as of any other book. The rule is this : If there is nothing in the language itself, or in connection with it, which requires it to be taken figuratively in order to make good sense, then it should be understood as literal ; but if the language, taken literally makes bad sense, then it must be understood figuratively, but no further so, than to make the sense consistent. Let the accuracy of this rule be fully tested by applying it to any kind of figurative language, wherever met with, and I believe that the rule will be found universally correct. Indeed, unless it is so found, all figurative language is grossly deceptive, and improper. Apply, now, this rule to the passage

under consideration, and what is the result? "All who are in their tombs will hear his voice." It is obvious that the *whole* of what constitutes *men* is not laid in tombs, and does not die. The *whole* of men, therefore, is not here meant, and the language is in some measure figurative—is of that kind which puts for a part the whole. In order to make good sense, therefore, we must determine *what* part of men is laid in tombs. If we put their dead *bodies* there, and nothing more, we make good sense; if we put their *souls* there, we make nonsense, besides contradicting the plain declarations of Scripture. We are, then, obliged to construe the words, "all who are in their tombs," as meaning, all whose *dead bodies* are laid in tombs. This makes out good, intelligible, sense. Again, "will hear his voice:" What, or who, will "hear his voice"? This point is already settled;—*they* will hear it whose dead *bodies* are in the tombs. But we will try the *rule* once more. Bodies that have been dead a thousand years have ceased to *be* bodies, and have no *organs* of hearing. To say, then, that such nonentities "*hear*," is nonsensical, if anything is nonsensical. This, therefore, can not have been the Saviour's meaning. What substitute, then, *will* make good sense? That part of men, surely, that does not die along with the body, but continues to

be a living, percipient, being—that is, the soul. *Hearing*, even when applied to the latter, is somewhat figurative language, but much less so than when applied to inorganic matter. If a soul is a percipient being, it must have organs of perception ; and if it can hold communication with other souls, it must have organs of communication which are analagous to those of hearing ; that is, must have organs which answer a similar purpose. Thus, God himself is said to *hear* ; and angels are said to *hear* his *voice*. Analogy is one of the most common figures of speech, and one of those best understood. Now according to the rule, we are not to make language *more* figurative than is necessary in order to make good sense. Putting, therefore, all these considerations together, the following would seem to be the true literal meaning of the text: “All those, or all those souls, whose dead bodies are in the tombs, will, in some manner analogous to that of hearing, perceive the voice of the Son of man.” This makes out good, plain, sense, which every man can understand, and which is consistent both with other known truths of revelation, and those which we discover from natural sources. Can we doubt, therefore, that we have arrived at the true meaning of the words in question ? Now take the latter part of the text under consideration, and unite it with the

former ;—“ Those who have done good things will go forth to the resurrection of life ; and those who have produced evil things, to the resurrection of condemnation.” That the same individuals are referred to in both parts, will not be disputed. Those who will hear the voice of the Son of man, are those who will go forth to the resurrection of life, or of condemnation. By adopting the meaning that the former are those souls whose bodies die and are laid in tombs, we avoid the absurdity of making the *bodies* of men, whether dead or alive, accountable moral agents, besides the other absurdities which have been pointed out.

But, says an objector, does not the verb “ go forth ” imply that *something*, at least, will go forth from the tombs ? Not at all. It has already been shown that *what* “ goes forth,” was never dead, and never placed in tombs. *That* which goes forth, therefore, must go from some other quarter ; *those* who go forth, must go from a place where they *are*, not from a place where they are *not*. The verb ἐκπορεύσονται has no allusion, I apprehend, to tombs, but to the abode of departed souls ; if, indeed, it alludes to any one place in particular. It is not necessary, however, to consider it as referring particularly to either place, but as simply declaring, in a general manner, that those souls will, at the command

of the Son of God, *proceed* to the resurrection of life, or of condemnation.

Does not, however, the word “resurrection,” itself, denote that something which is *dead* is to be raised up again ; or, raised from death to life ? By no means. It has been shown, in another place, that the Greek words which are translated, to rise again, to raise up, and resurrection, do never, in themselves, denote a restoration from death to life, but merely a getting up from a prostrate, to an erect position, from a fallen, to a risen state ; or, simply, from a lower, to a higher place. These words, with other adjuncts, may, it is true, be made to denote a restoration to life. These adjuncts, therefore, must determine whether the latter is intended, or is not. It has also been fully shown that there *is* a resurrection without a resuscitation of the body. Put all these things together, and where is the least evidence that the word “resurrection” in the text has any reference whatever to the *bodies* of men ? In addition to this, we have just seen that the subjects of this resurrection are *not* those bodies of men which the tomb has enveloped, but the souls to which they were once united.

I have devoted a much larger share of attention to this passage from John, than was necessary to show its proper meaning. But the passage has been so much

relied on to prove a resurrection of the same *body*, in whole, or in part, it seemed important to view it in all its possible bearings. Another inducement to dwell more at large upon it, was to save, in this way, the necessity of an extended examination of some other passages, to which a similar train of remarks would be equally applicable.

“I acknowledge this to thee, however, that after the way which they call sectarianism, so I worship the God of my fathers, believing all those things which are written in the law, and in the Prophets; having a hope towards God, which even they themselves admit, that there will be a resurrection of the dead, both just and unjust.”* If *dead bodies* are here intended, the sense then is, that Paul had a hope, in common with his countrymen, that there will hereafter be a resurrection both of the just and unjust *dead bodies* of men!—for such is the absurdity which the supposition involves. But what is it in man which can have justice, or injustice, predicated of it? If we can discover this, then we shall know what *that* was, in the resurrection of which Paul believed. What but the *soul*, or intellectual part of man, ever acts justly, or unjustly; or performs any moral action at all? Nothing else, must be the answer. The

* Acts xxiv. 14, 15.

Apostle, then, believed, or hoped, in the resurrection of the *souls* of men ; both of those that had done justly and unjustly here on earth, without distinction.—If dead *bodies* have no moral character, and no moral value of any kind, as we know that they have not, it is impossible to conceive what useful purpose their resurrection could accomplish. Will it be said that they must be raised, as necessary appendages of the souls by whom they were once inhabited ? We might as well say that, for a similar reason, the houses in which they once dwelt, or the clothes which they once wore, will be raised again. Departed souls now live—and some of them have lived these six thousand years—without their former bodies ; and for aught that appears, they may so continue to live for any length of time to come. We do not learn from revelation, or from reason, that a reunion with their former bodies would add to their moral accountability, or better qualify them for their eternal retributions. For aught that appears, the righteous may be as happy without their material bodies as with them, and the wicked be as susceptible of punishment in a disembodied state, as though clothed anew with tabernacles of flesh. Furthermore, we do never *hope* for anything from which we do not anticipate pleasure ; and it is, therefore, difficult to conceive why Paul should particularly ‘hope’ for the resurrection of the *bodies* of

men. He sometimes strongly desired to be disburdened of his body of sin and death, and to *put off* the earthly house of his tabernacle in which he then groaned ; but we never read of his hoping to *put it on* again. In every point of view, there is absolutely nothing to induce a belief that, in the passage before us, he had the least allusion to the resurrection of the *bodies* of men, but had exclusive reference to their souls. I shall not, therefore, dwell longer on a text which is so utterly destitute of anything to support the common theory in regard to the resurrection.

“ I wish not, brethren, that you should be ignorant concerning those who have fallen asleep, lest you should be disturbed even as others who have no hope. For if we believe that Jesus died and arose, so also will God, through the agency of Jesus, conduct along with him those who have fallen asleep. For this we say to you by the word of the Lord, that we who *shall* be living, who *shall* be left behind, on the coming of the Lord, shall not precede those who *will* have fallen asleep ; because the Lord himself will descend from heaven with a word of command, with a voice of an arch-angel, and with a trump of God, and the dead in Christ will rise first. Thereupon we who shall be living, who shall be left behind, shall, together with them, be carried off

in clouds to meet the Lord in the air, and so we shall always be with the Lord. Wherefore encourage one another with these words.”*

That by those who “have fallen asleep,” the Apostle intends those who have *died*, none will dispute. He declares, “by the word of the Lord,” that, at some future time, Christ himself will descend from heaven with the signals of a commander of an army; that the dead in Christ will first rise; that thereupon, those who will be left alive at the time of his coming, together with these risen dead, will be carried off in clouds, to meet himself in the air; and that thenceforth they will always be with the Lord. The main questions to be here settled are these;—who, and what, are meant by those who are said to be “fallen asleep,” or to be the “dead in Christ”? Are they *dead bodies*; or are they the souls of those who have fallen asleep in death; or are they both united?

With regard to the first point of inquiry, let it be noted, that dead *bodies* are not so much as mentioned; nor are they, in any way, brought into view. Instead of making any allusion to such *bodies*, the Greek most clearly implies the direct contrary. Those whom God will “conduct along with Christ;” those whom sur-

* I. Thess. iv. 13-18.

vivors, at the time of his coming, "will not precede;" and those who will "rise first," are τοὺς κοιμηθέντες, and οἱ νεκροὶ ἐν Χριστῷ. The masculine gender alone being used, *bodies* cannot be understood, nor referred to. In speaking of mankind at large, and of intelligent beings generally, wherever and whatever they are, the articles, together with the adjectives and participles agreeing with them, when used without nouns, are always, so far as I can learn, put in the masculine gender. Οἱ κοιμηθέντες, are living, intelligent, beings *asleep*, whether their *bodies* are dead, or alive. Now our ideas of sleep are wholly derived from the condition and appearance of the human body, and of other animals, when in that state of repose. When a person is dead, we very naturally say, that he is asleep, because of many points of resemblance between a dead and a sleeping body; and we often speak in this figurative way in order to avoid the more direct, and harsher mode of speaking on the subject. But there is a stronger reason still for our substituting the word *sleep* for death. When we say of a man that he sleeps, in the common meaning of that word, it is well understood that he nevertheless *lives*. So when we say of one who is dead, that he *sleeps*, we strongly imply that he yet *lives*, though his body is now going, or has gone to decay. When we refer to persons as *sleeping* in

their graves, we more than intimate our belief, that all which once constituted them *living* beings here on earth, is not actually dead. When Paul, therefore, speaks of those who have "fallen asleep," as he does in the passage before us, he just as strongly intimates that those to whom he refers are not dead in reality. But it very opportunely turns out, that he has himself put this matter at rest. He says, in the fourteenth verse, "For if we believe that Jesus died and arose, so also will God, through the agency of Jesus, conduct along with him those who have fallen asleep." From this we learn most clearly, that when Christ will descend from heaven, in the manner and for the purpose here spoken of, God will send along with him, or put under his conduct, "those who shall have fallen asleep." Christ, surely, will not be the conductor of *dead bodies* from another world to this! The sleepers whom he is to conduct, will not be in this world at the time of his setting out on this triumphant errand. Nothing which ever pertained to men will be in that world, at the time alluded to, but their *souls*. It must be their *souls*, therefore, whom he will have for his attendants on his way to this lower world. What is said in the fourteenth verse, prepares us to comprehend fully what is said of the resurrection in the sixteenth. "A word of command," like

that of a general at the head of his army, will be given ; a voice of an arch-angel will be heard ; a trumpet will be sounded ; and at these signals, the dead in Christ, (*οἱ νεκροὶ*) will rise." That the *sleepers*, before mentioned, and "the dead," here spoken of, refer identically to the same class of individuals, cannot, I should suppose, be questioned. The *rising* of the latter, therefore, must be equivalent to the *conducting* of the former ; and the general resurrection of the dead in Christ, according to this passage of Scripture, is the same thing as the general assembling of the souls of men from the place, or places, of their abode in another world, at the command of Christ, and their attending him to the world which we inhabit. Independently of any connection, however, between the fourteenth and sixteenth verses, "the dead in Christ," mentioned in the latter, cannot, with the least propriety, be made to refer to the *dead bodies* of believers. Of all language, *the dead bodies in Christ*, is some of the strangest ; and any theory which implies it, should be exploded as something worse than a merely innocent absurdity.

The second point of inquiry, namely, are those who are said "to be fallen asleep," and "the dead in Christ," the *souls* of men who are dead ? has been sufficiently answered already under the first point ; but a few addi-

tional remarks will not be out of place. All that constitutes a man, even in this life, a rational and accountable being, or causes him to possess any moral worth or dignity, is found in the soul. His *body* is only an assemblage of organs nicely and wonderfully combined for the use of the soul, but having in itself no moral character, nor value. When it dies, it is of no more use than any equal amount of very inferior matter. At death, the soul carries with itself to another world, all its peculiar worth, dignity, and excellence. It never dies; and we have no decisive evidence that it ever, in the proper sense of the word, even sleeps. When, therefore, we speak of those who are in their graves, of those who sleep in death, of the dead, or of those who have expired, as perceiving, knowing, or doing anything, or as being the subjects of present happiness or misery, we must mean, in order to speak sense, those whose *bodies* are in their graves, whose *bodies* sleep in death, whose *bodies* are dead, whose *bodies* have expired. We certainly do not mean that the *souls* of men are in graves, are dead, sleep in death, or have expired. Nor do the writers of the New Testament differ from ourselves in the use of such phraseology, but use the language of all mankind when talking of such matters. Now when these same writers come to say that the *dead*

shall rise, that the *dead* shall hear the voice of the Son of God, that the *dead* shall be judged, that there shall be a resurrection of the *dead*, and that those who are in their tombs, or in their graves, or in the earth, or in the sea, shall come forth, and be judged, what reason have we to believe that they now depart from the natural meaning of such language, and speak only of the *dead bodies* of men? It cannot be pretended that there is any *necessity* for so understanding them, in order to make out good sense; it would rather seem, that the best sense is made out from a different construction. What is gained by so much solicitude to make out a resurrection of the worthless body, when the language of the text does not demand this interpretation? In what respect will the *soul* be a gainer by this reunion with its miserable body of sin and death? This body, you will say, is to be changed, and made over, so as to be like that which Christ now has in his glory. . Prove this, I reply, before you assert it. Prove, if you can, that the mean, miserable, putrid, loathsome, degraded, *material* carcasses of men will be converted into *spiritual* bodies, such as that which Christ now has at the right hand of his Father in glory. Remember that no evidence of such a change has yet been found; and remember, too, that very *strong* proof is needed to establish

a point which puts, alike, our reason and our feelings to so severe a test.—In this connection I will make but one other remark. If Paul, in this passage, teaches the resurrection of the soul, then he does *not* teach the resurrection of the body; and if he teaches the resurrection of the body, then he does *not* teach the resurrection of the soul. The soul and body *both* do not “sleep” at death; they *both* are not “dead.” The most explicit declaration, therefore, that *one* will be raised, is no proof that the other will be raised also, provided that no mention is made of such a fact.—But is there, in the text, any mention made of the resurrection of *both* soul and body in conjunction? This was the third point to be considered.

It has, I think, been sufficiently shown that there is, in the text, no allusion at all to *dead bodies*, and that they have no concern with the resurrection here named. If such is the case, then *dead bodies* are, every way, out of the question, and the resurrection here spoken of pertains exclusively to the *souls* of men. In exact accordance with this passage, the New Testament is everywhere else as silent as it is here about the resurrection of the body, either conjointly with the soul, or by itself alone. All that sort of language which gives us to understand that there is to be, hereafter, a re-union of the

soul and body,—a future ascension of the body into the air, where it will meet its quondam acquaintance, the soul, and be amalgamated with it so as to produce a new *spiritual* compound, or something very like it—that the flesh which now slumbers in the ground, is to burst its chains, break forth from its confinement, and rise in the image of its Saviour—is *not* the language of the BIBLE, but of men whose claims to divine inspiration rest on poor authority.

But does not the passage under consideration, it will be said, *very clearly* teach us, that those christians who will be living at this advent of the Saviour, will be transformed and taken up, soul, body, and all, to meet the Lord in the air? And since we are not warranted to believe that there will be any difference, after the resurrection, between those who will be alive at the coming of the Lord, and those who will have died previously, must we not, therefore, conclude that the latter will have their bodies raised, and changed, and united to their souls, in order to make out this quality of condition? I answer both questions in the negative. In the passage before us, Paul says not a word about any *bodily* transformation, or any *bodily* ascension into the air. All that he says is simply this: “Thereupon **WE** who shall be living, who shall be left behind, shall, to-

gether with them, be carried off in clouds to meet the Lord in the air, and so WE shall always be with the Lord.”* Whether the individuals concerned will be carried off *bodily*, or without their bodies, is not asserted. All that is said about it is “WE shall be carried;” and this language is just as applicable to their ascension if they leave their bodies behind, as if they take them along with them. The Apostle had no need to use any different phraseology in either case; and we can, therefore, determine from it nothing, in regard to this point, either way, but must resort to other sources of information. Some of these sources have already been examined; and from them we have not, as yet, learned that there is to be any future resurrection of the *bodies* of men. So far is it from being true, that this passage teaches *very clearly*, or teaches at all, the transformation and ascension of the *bodies* of those christians who will be living on earth when the Lord will come as here described. The first question being thus shown to be founded on a mere assumption, the second needs no further consideration. This particular topic will, however, be resumed, when I come to the examination of a parallel passage in the fifteenth chapter of the first Epistle to the Corinthians.

* I. Thess. iv. 18.

Revelation xx. 12-15.—“ And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the *book* of life. And the dead were judged, from the things written in the books, according to their works. And the sea gave up the dead who *were* in it, and death and hades gave up the dead who were in them, and they were, every one, judged according to their works. And death and hades were thrown into the lake of fire ;—this is the second death. And if any one was not found written in the book of life, he was thrown into the lake of fire.”

It has been claimed that this passage alone establishes, incontestably, the doctrine of a future resurrection of the dead *bodies* of all men who have died, or will have died, from the time of Adam, down to the day of judgment. The thirteenth verse, in particular, is relied on as proving this doctrine. Let us, then, examine carefully the whole passage, so far as it bears on the subject.

Nothing is more obvious than that the language here employed is in the highest degree metaphorical. It should, therefore, be construed according to those rules of interpretation which have been already mentioned.* The term *dead*. or *the dead*, occurs four times in the

* See page 104.

text. In every instance the original Greek has τοὺς νεκροὺς, or οἱ νεκροί, according to the case required by the construction of the sentence; and in every allusion, throughout the passage, to those who “stood before God” on this momentous occasion, the articles, adjectives, and participles, are in the masculine gender. This fact proves conclusively that *bodies*, as such, whether dead or alive, are not the subjects of discourse;—the subjects of discourse are *living, rational, and accountable beings*; and must be *men* in possession of all those attributes, for no other beings than *men* are here brought into view. But the *souls* of men will never cease to retain all these attributes, while their *bodies* never had, nor will have them. We can, then, with entire consistency, and propriety, refer all that is here said of those “who are judged,” to the *souls* of men, and have no occasion to look for further subjects of discourse. The *souls* of men can as well stand, or appear, before God for the purpose of being judged, and receiving their final award, *without* their bodies as *with* them. The addition of the latter can in no way affect the merits or demerits of their souls, nor vary the sentence which they are to receive.—When it is said that “the sea gave up the dead who were in it, and death and hades gave up the dead who were in them,” we know, at once that the language is in a very high

degree figurative, and that it should be interpreted accordingly. Of that immense multitude of bodies which were overwhelmed by the deluge, and which have since perished in the sea, few can be said, with truth, to be there at the present time. Most of them can no more be said to be in the sea at this moment, than can those masses of ice which, ages ago, were melted away and re-mingled with the waters around them, be now said to float in the ocean. Between this time, and the one spoken of in the text, a great multitude of additional bodies will have perished in the sea, and, in like manner, have been dissolved, and lost. The sea, therefore, can never, in a literal sense, "give up" those bodies, unless it can give up what it will not have. To limit the signification of the text, however, to those bodies only which the sea will, at that time, actually contain, would be too puerile for any man's belief. We are, therefore, constrained to seek some other meaning which will better accord with a known state of facts. Will the sea, then, give up the *souls* who will be in it? But the *souls* of men have not the sea for their dwelling place. The *souls* of men, therefore, are *not* the things which the sea will surrender.

"And death and hades gave up the dead who were in them." This language is still more figurative than that

which preceded it. Now as "death and hades" are represented as giving up something which they *contain*, it is evident that each of them is intended to denote some *place* or *receptacle* of the dead. If we consider "death" as denoting the common receptacle to which those who die are consigned—that is, the earth—we shall make the nearest approach to a literal meaning, and shall, at the same time, obtain one which is consistent with good sense. "Hades," in its primary meaning, denotes the abode where the *shades*, or souls, of men reside in another world. Sometimes it has a more general signification, and denotes the place where the *dead* are, be it what it may, and whatever may be intended by the phrase, *the dead*; and then again, by an easy transition, it sometimes denotes the grave, or the place where the dead bodies of men are put out of sight. Let us, then, give to "hades" the most general, and, of course, the most unobjectionable, meaning which it will bear, and let it denote the hidden place, or places, of the dead. If now we put all these less figurative expressions together, we shall make out the following sense;—The sea and earth, and every place where the dead are hidden, will give up the dead, (τούς νεκρούς,) which they respectively contain. As the language is still figurative, it is necessary that we make it approxi-

mate yet more to a literal sense. We have already seen that the *sea* will not actually contain, at the time alluded to, but a very few *dead bodies*, if any; and that, as to souls, it will contain none. The same is equally true of the *earth*, so far as souls are concerned; and of *dead bodies* it will then contain but few in comparison with all which will have been committed to its bosom. Let us, finally, suppose the literal meaning of the whole to be this:—All who will have died on sea or land, or have had their bodies consigned to either; and all who will have died in any way, wherever they may be, or however disposed of till then, will be brought to judgment—will be “judged from the things written in the books.” This seems to be the most *literal* meaning that can be given to the text, consistently with good sense; and for this reason, it seems entitled to our assent. But whether we take the meaning to be as now given, or confine ourselves to the figurative language of the text, two things are certain: The Greek gives but one name to those *things*, whatever they may be, which the sea, and death, and hades, will give up; and which, therefore, we are to consider as being all alike, or the same in kind;—and these *things*, having been thus surrendered, “will be judged.” But will the *bodies* of men, I ask again and again, “be judged from the things written in the

books"? We know the contrary. It remains, then, that the *things* to be "given up," and to "be judged,"—the *οἱ νεκροὶ* of the Greek—are the *souls* of dead men, and not dead men without souls.

The result of the whole examination of the passage now before us is this;—We find in it no mention, whatever, of dead *bodies*; the use of genders in the original Greek forbids such an interpretation; and the fact that those whom the sea, death, and hades, are to surrender, will be *judged*, shows that they are living, accountable, beings; and as nothing pertaining to man, except his soul, is an accountable agent, it follows that the souls of men, alone, are referred to in the text. The language in the fifteenth verse is equally conclusive. "And if any one was not found written in the book of life, he was thrown into the lake of fire." Here we are met, again, by a gender in the original Greek, which shows that the "any one" spoken of, (*εἷ τις*), cannot be applied to a *body*, but must relate to a living, accountable being. It would, furthermore, be preposterous to suppose that dead *bodies* are written in the "book of life;" and if they are not, then the text in no way refers to them.

CHAPTER VI.

Translation of I. Cor. xv. 12-57.—Remarks on the first ten of these verses.—Order of the Resurrection.—Surrendry of Christ's Kingdom to the Father.—Thus far no mention of bodies.—Notions of Greek philosophers about the soul, alluded to by Paul.—Import of the word *body*, as here used.—The analogies introduced by Paul considered.—*Germ*s in human bodies considered.—Variety of organic substances.—Palpable mistranslation.—Examination of verses 42-44 ; of 45-50 ; of 51-57.

THE most extensive and satisfactory account of the resurrection which is any where to be found in the Holy Scriptures, is the one given us by Paul in the fifteenth chapter of his first Epistle to the Corinthians. This chapter contains not only all that is elsewhere in the New Testament taught on this subject, but adds important particulars which are omitted by other inspired writers. In order, therefore, to obtain a comprehensive view of the whole scriptural doctrine on this interesting theme, I shall examine all the chapter so far as it treats of anything in relation to it. The version of this chapter, as given us by King James' translators, is so peculiarly incorrect as to require, in a special manner, a new one. I have endeavored to give a translation

punctiliously exact, so that the inspired author may speak for himself, without having his meaning perverted, or distorted, by a substitution of other men's ideas for his own. The royal translators have done the Apostle such palpable injustice that, in some places, his real meaning cannot even be conjectured. I commence with the twelfth verse, and proceed with the whole remainder of the chapter, placing the numbers of the verses against them severally in the margin.

- 12 Now if Christ is preached that he was raised
from the dead, how do some among you say that
13 there is no resurrection of the dead? But if there
is no resurrection of the dead, neither has Christ
14 been raised. But if Christ has not been raised,
then our preaching is useless, and your faith is use-
15 less. Nay, we are found even false witnesses of
God, because we have testified, concerning God,
that he has raised up Christ, whom he has not
raised up, if so it is that the dead are not raised.
16 For if the dead are not raised, neither has Christ
17 been raised; but if Christ has not been raised,
your faith is useless—you are still in your sins.
18 Furthermore, even they who have fallen asleep in
19 Christ have perished. If in this life only we have
hope in Christ, we are of all men, most to be pitied.

20 But now Christ has been raised from the dead ;—he
became the first fruits of those who have fallen
21 asleep. For since through man *came* death, through
22 man, too, *is* the resurrection of the dead. For as
by Adam all die, even so by Christ will all be made
23 to live. But every one in his own order ;—Christ,
the first fruits,—then, those who belong to Christ,
24 at his coming,—then, the conclusion, when he
will deliver over the kingdom to God, even the
Father ; when he will do away every supremacy,
25 authority, and power. For he must act as king
until he shall put all his enemies under his feet.
26 Death, the last enemy, will be done away ; for he
27 has subjected all things under his feet. But when
he says, that all things have been subjected, it is
manifestly with the exception of him who has sub-
28 jected all things to him. But when all things
shall be subjected to him, then even the son himself
will be subjected to him who has subjected all
29 things to him, that God may be all in all. Indeed,
what will they effect who are baptized in place of
the dead, if the dead are in no wise raised ? And
30 why are they baptized in place of the dead ? Why,
too, do we expose ourselves to danger every hour ?
31 I die daily, I protest by our boasting which I have

32 in Christ Jesus our Lord. If like a man I fought
wild beasts at Ephesus, what is the profit to me if
the dead are not raised? Let us eat and drink,
33 for to-morrow we die. Be not led astray;—bad
34 familiarities corrupt good morals. Wake up, in a
befitting manner, to your sober senses, and do not
err; for some have an ignorance of God;—I say it
35 to your shame.—But, some will ask, how are the
dead raised, and with what body do they move?
36 Fool, that which thou sowest is not made to live,
37 unless it dies; and whatever thou sowest, thou
sowest not the body which is to be, but a naked
kernel, perchance, of wheat, or of some one of the
38 other kinds of *grain*. But God gives it a body as
he has pleased, and to every one of the seeds the
39 appropriate body. All flesh *is* not the same flesh,
but there is in truth, one flesh of men, and another
of beasts, and another of fishes, and another of fowls.
40 And *there are* bodies celestial, and bodies terrestrial;
but the glory of the celestial *is* one, and that of the
41 terrestrial another. There is one glory of the sun,
and another glory of the moon, and another glory
of the stars; for star differs from star in glory.
42 Even so is the resurrection of the dead. There is
a sowing in corruption, there is a raising in incor-

43 ruptibility ; there is a sowing in disgrace, there is
a raising in glory ; there is a sowing in weakness,
44 there is a raising in power ; a soul body is sown, a
spiritual body is raised. There is a soul body, and
45 there is a spiritual body. Even so it is written,
The first man Adam was formed into a living soul ;
46 the last Adam into a life-giving spirit. But that
which is spiritual was not first, but that which is
47 soul ; then that which is spiritual. The first man
was of the earth, earthy ; the second man *is* the
48 Lord from heaven. As the earthy *was*, such also
are the earthy ; and as the heavenly *is*, such also
49 *are* the heavenly. And as we have borne the image
of the earthy, we shall also bear the image of the
50 heavenly. But this I declare to you, brethren,
that flesh and blood cannot inherit the kingdom of
God, nor does corruption inherit incorruption.
51 Behold, I tell you a mystery ; we all, surely, shall
52 not sleep, but we all shall be changed, in an in-
stant, in a twinkling of an eye, at the last trumpet ;
for it will sound, and the dead will be raised incor-
53 ruptible, and we shall be changed. For this cor-
ruptible must put on incorruptibility, and this
54 mortal put on immortality. But when this corrupti-
ble shall have put on incorruptibility, and this

mortal shall have put on immortality, then will come to pass the word that is written, death is
55 swallowed up in victory. Where, death, is thy
56 sting; abode of the dead, where is thy victory? Now sin is the sting of death; and the law is the strength
57 of sin. But thanks to God who gives us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be firm, immovable, abounding always in the work of the Lord, knowing that your toil, by help of the Lord, is not in vain.

In the first ten verses here quoted, Paul asserts and reiterates, with great positiveness, the fact of a resurrection. He makes the preaching of the resurrection of Christ, equivalent to preaching the resurrection of the dead at large; and declares that the latter resurrection is a necessary consequence of the former. He even declares that, if the dead are not raised, Christ himself was never raised—so intimate is the connection between both events. He asserts, too, that if Christ has not been raised, his own preaching, and that of the other apostles, was to no manner of purpose; and that they were false witnesses in opposition to God, by declaring that he had raised up Christ, when he had not done it;—provided there is, in reality, no such thing as the resurrection of the dead. In case of there being no

resurrection, either of Christ, or of the dead at large, the Apostle reminds his Corinthian brethren that their faith in the gospel was good for nothing, as it had respect to a mere nullity, and that they were still in their sins, inasmuch as Christ, had failed to procure eternal life either for himself or others; and, furthermore, those who had gone out of the world trusting and hoping in Christ for salvation, had, instead of realizing their hopes, sunk into non-existence. He next remarks that if christians, (for the *we* in the text has exclusive reference to such,) place their hopes in Christ for the present life only, they are, of all men, the most to be pitied. But why, in such case, were the christians of whom he speaks more to be pitied than all men besides? Because they were continually suffering the loss of all things, treated as the offscouring of the world, enduring every kind of hardship, and kept in continual dread of new calamities, in the hope of a new existence in another world where their happiness would immensely overbalance their present evils, when there is, in fact, no such thing as a future existence to man, and all after death is blank annihilation.*

Paul, in the next place, informs the Corinthians that Christ is both the means, and the cause, of the resur-

* See also the 29th to the 32d verse inclusive.

rection, just as Adam was the means, and the cause of death ; the resurrection being co-extensive with death, and equally embracing all mankind.* Immediately after this, he shows the *order* of the resurrection ; that is, he shows the Corinthians that all the dead are not to be raised at one time, but in a certain successive order. Christ is the *first* one raised—being what the Apostle denominates the “first fruits”—the pledge, and forerunner of all who rise from the dead. The second in *order* are those who are Christ’s, or who belong to him, “at his coming.” What “coming” of Christ is here referred to, I shall not now attempt to inquire. Be that as it may, those then raised will, in point of order, precede another portion of the dead. We learn the same thing from that passage which has been already considered, from the first Epistle to the Thessalonians ; “the dead in Christ will rise first”—first, not only in respect to the pious living who are to be changed without undergoing death, but also in respect to others whose resurrection is to come afterwards. The third in *order*, are those who are comprehended in what is here called the “conclusion ;” or those who are to be raised *last of all*. That there really is such an “order” as I have stated, is evident from the language of the Greek. “Every one

* 21st and 22d verses.

in his own order ;” ἐν τῷ ἰδίῳ τάγματι ; which word, (τάγματι,) denotes a body of men marshalled in regular military order, constituting, however, only a portion of a larger division, or of a whole army. The adverbs ἔπειτα, and ἔτιτα, relate to order of time, or of procession ; and inasmuch as the latter is connected with τὸ τέλος, “ the conclusion,” end, or consummation, it evidently constitutes a part of the “ order ” spoken of, and so must refer to those last remaining ; or, simply, the residue. There is, plainly, a figurative allusion to the successive divisions of an army appearing, one after the other, in review. The whole may be thus expressed, paraphrastically. Christ, as leader and precursor, *first*,—then, *next*, his own people, who are, or will be raised at the time of his coming ; then, *finally*, all who are not included among the preceding ones. Such, as it seems to me, is the fair interpretation of the passage ; but I do not propose to dwell on it more at length.

We next learn that when the resurrection of all shall be completed, then Christ will deliver over to the Father the kingdom, or the regal authority, which he had possessed. In the mean time, he will have put down, or rather have abrogated, and rendered impotent, all power and authority which is opposed to his own. He must

continue to exercise regal authority,* we are told, until he shall put all his enemies under his feet, and shall abolish the last enemy, even death. Having subjected, in this manner, all things to himself, the Son himself will thenceforth become subject to his Father, in order that God may be all in all. What may be the precise meaning of this subjection of the Son to the Father, in order that God may be all in all, I must not stop to inquire, as it would lead me away from the main object in view. For the like reason, I shall pass over the intermediate verses of this chapter until we come to the thirty-fifth, where this subject assumes a new attitude, and importance.

In our examination of this chapter, thus far, we have not found the least mention of the resurrection of the *bodies* of men, nor any allusion to them whatever. The partakers of the resurrection here mentioned are οἱ νεκροὶ—οἱ κοιμηθέντες—πάντες; none of which epithets can be made to apply to the *bodies* of men. So far, then, we have negative evidence at least, that something different from *bodies* was intended. It should be remarked further, that the greater part which is here said in relation to the subject, is just as applicable to the resurrec-

* Verse 25. Βασιλεύω properly means to *act the king*, or exercise regal authority.

tion, in the sense of a continued existence immediately after death, as of a future re-appearing of men at the end of the world ; and it seems to be the object of the Apostle to teach the one as much as the other. In a number of the verses cited, the language is wholly in the present tense. “Now if Christ is preached that he was raised from the dead, how do some among you say that there is no resurrection of the dead ?”—“For if the dead are not raised, neither has Christ been raised.”—“If like a man I fought wild beasts at Ephesus, what profit is it to me, if the dead are not raised ?”* From such language it is natural to infer, that the writer intends to have his hearers understand him as teaching that there is a resurrection, which takes place after death, and not merely that there *will be* one. But let it be remembered, that those who are raised, or continue to live, immediately after death, continue to live *without* their former bodies ; and there is no intimation that their existence at any future time will differ in manner from that which characterizes it soon after death. In short, the resurrection, as such, and existing when it may, is represented as the same thing in kind ; at least, there is nothing said to the contrary, either in the chapter now under consideration, or elsewhere in the New Testament.

* Verses 12, 16, 32. See also verses 13, 15, 29, 42, 43, 44.

Hitherto we have had our attention turned only to a want of evidence to show that the *bodies* which men possess in this life will be raised again. That is, in all the passages which we have examined, no such thing is taught either expressly, or by inference. On the other hand, we have found much, that is said on this subject, entirely incompatible with a resurrection of those bodies. Those, therefore, who teach such a resurrection, do so without scriptural authority, and contrary to what is plainly to be inferred from it. Had we no further authority from Scripture in reference to this subject, we ought, by every rule of argumentation, to reject the doctrine in question; and unless we do so, we must consent to be classed among those who are "wise above what is written." But, in the remaining part of the chapter now under consideration, we are taught expressly, and forcibly, that the body which dies, is *not* again raised; that when it returns to corruption it continues in that state; that it not only *does* not, but *cannot*, inherit the kingdom of God. But let the Apostle speak for himself.

"But some one will ask, how are the dead raised, and with what body do they move?"* In this question sundry things which merit particular attention are

* Verse 35.

brought into view. In the first place, it is apparent on the face of the question, that the querist himself, who ever he might be, had never considered Paul as teaching the resurrection of the same *body* that dies; for, if he had so understood him, he would have had no occasion to put the question, for he must have known already, from Paul himself, "what body" those who are raised will have. Again, had Paul been a teacher of the doctrine that the *body* which dies will be raised again, he had only to say so anew, and the querist would have been answered. But the Apostle did not take this course; and from this alone it is evident, had we not the direct evidence which follows, that he did not teach that doctrine, and that the querist had not misunderstood him.—In the next place, the querist was a Corinthian, and, of course, a Greek. The educated Corinthians were all instructed in the philosophy of the Greeks, and were imbued with those notions of a future state which were common among their countrymen. One of these notions was, that the souls of men after death, (if they do survive, and which, by the way, many of them totally disbelieved, and others held as extremely doubtful,) are not *substantial*, organized, beings, but mere *shadows*. That such a notion was common, and indeed universal, among both Greeks and Romans, every body knows

who has any acquaintance with their authors. Among the former, these departed souls are expressly called *σκιαί*; and with the latter *umbræ*.* I have already alluded to this fact in a different place; and to the further fact that pagans, in modern times, entertain the same idea; and I need not, therefore, pursue it further.† We are bound to suppose that our querist, even if he believed in a future state, had the same general notions about it as the rest of his countrymen; and that when he heard Paul proclaiming that the dead live again in another world, as immortal beings, full of life and energy, and that they will all appear at the judgment seat of Christ to receive their final sentence; and when he heard him saying much more concerning them so incompatible with his prepossessions on the subject, he felt himself confounded, and probably expected that he should confound the Apostle. The life, energy, occupations, and especially the *substantiality* of the dead, as set forth in the Scriptures, are wholly inconsistent with that more shadowy existence which the heathen attribute to them. Convinced, therefore, that such a resurrection as Paul preached implied a possession of *substantial* organs on the part of the dead, analagous to those substantial bodies which they had when living on earth, and know-

* Shadows.

† See page 9.

ing that these *bodies* had no longer any existence, the querist boldly asks, “*how* is it that those who have died live again in another state ; what substantial, organic structure do they possess, in which they there move about, and with which they make their appearance at the day of judgment ?” Such, I conceive, is the true import of the question here put. Some of the reasons for this conception are learned from what I have already said, others will now be offered.—Neither the Greek, nor our own language, has any single word to denote an *organic* structure, or *organic* substance, for the use and residence of the soul, spirit, or mind, but that material one which, in the former, the word *σῶμα* expresses, and, in the latter, the word *body*. Paul, therefore, had no other way to express himself on this subject than to coin a new word, or take one already in use. Had he coined a new word, he could not have been understood ; he, therefore, employed one in common use, and analogous, in its meaning, to the thing which he wished to bring into notice. That the word *σῶμα*, in its common acceptation, denotes an organized, *material* structure, such as the human soul possesses in this world, is well known. That it sometimes denotes a *substance*, or something *substantial*, in opposition to a *shadow*, or something *shadowy*, we learn unequivocally from Paul himself. In

his Epistle to the Colossians, second chapter, sixteenth and seventeenth verses, he says : “ Let no one, therefore, pass judgment on you in respect to food, or in respect to drink, or to sharing in a feast, or in a new moon, or in a sabbath, which are a SHADOW of things to come ; but the BODY is Christ’s.” The Greek word, here translated shadow, is *σκιά* ;* and the one translated body, is *σῶμα*. Body, then, stands here contrasted with *shadow*. In English, however, we always contrast *substance* with the latter. Putting all these considerations together, we can hardly doubt as to the true import of the word *body*, (*σῶμα*,) in the text. I admit that Paul *could* have expressed the thing which is contended for by a circumlocution ; but this was unnecessary, and was not his usual practice. It was unnecessary, because there was so little liability to mistake. What *Corinthian*, having the common understanding of a man, could have supposed that, by the word *body* in the text, was meant an organized, *material* one, such as men have in this world ? Would not every Corinthian who read this Epistle, brought up, as he was, in the peculiar notions of his countrymen in relation to a future state, understand, by *body* here, an organic, *substantial* structure, in opposition to a simple *shadow*, or some *shadowy* existence ? Would he not

* The very word by which the Greeks represent a departed soul.

be *constrained* to take the word in the general sense of an organized *substance*, and not merely an organized *human body*? To me it seems impossible that he would do otherwise. But let us remember, that just as a Corinthian would have construed the language in question, it is our duty to construe it, and that we have no right to depart, in the least, from the natural and obvious meaning of the text.

If any person will examine attentively, and without prejudice, every place in which the word *body* occurs throughout this chapter, he cannot fail, as it seems to me, of becoming convinced that it every where denotes an organized *substance*, be the nature of that substance what it may, and let it consist of what it will.* The whole course of analogies exhibited, and of argumentation pursued, seems absolutely to demand this meaning of the word; and in some places there would be a manifest absurdity if the common meaning were given it.

* Many persons seem to suppose that nothing except matter can be a substance, and that nothing else can be organic. Hence their slowness to apprehend the real import of the question put by the Corinthian objector, and to understand the force of what Paul says, in this chapter, in regard to various *bodies*. But is there, indeed, but *one* substance in the universe, and that one matter? Are angels unsubstantial beings? Are *all* spirits unsubstantial, or else material? Is all heaven a world of shadows, or else formed of material constituents? Is God himself, material, or else unsubstantial? Let these questions be soberly examined by every man before he definitively concludes that the universe contains

For example : “A spiritual body is raised.”—“There is a spiritual body.” Unless we give the word *body* the sense of *substance*, in these two places, we shall make the Apostle guilty of asserting the absurdity that there is such a thing as *spiritual matter*!—I have carried my examination of this word to some length, because it frequently occurs in the remaining portion of the chapter; because it is important to ascertain its true purport in relation to what follows; and because an examination of it, now, will save the necessity of reverting to its proper signification every time when it shall occur in future.

“Fool, that which thou sowest is not made to live, unless it dies; and whatever thou sowest, thou sowest not the body which is to be, but a naked kernel, perchance, of wheat, or of some one of the other kinds of grain. But God gives it a body as he has pleased, and to every one of the seeds the appropriate body.”*—The Apostle,

but one substance, and that this is matter. Or if any one believes that the living spirits of heaven are not *material* beings, let him well consider how these can live, move, and act at all, without appropriate organisms—how they can live without organs to perform the functions of life, or how act without organs of action. When he has well reflected on these things, he will probably find little trouble in understanding what Paul means by the term *body* when applied to living agents in another world, whether those agents are angels, or men who have passed from this world to that divested of those material organisms which they here possessed. He may become at last convinced that men can have *bodies* in both worlds, and yet not have the same.

* Verses 36, 37, 38.

rather unceremoniously, addresses the querist with the epithet of "fool," for asking such a question as that which we have just been considering. From the familiar fact that a seed when sown must die, or pass through a putrefactive state, before it can vegetate into life, the objector ought to have known that the death of a man, and the putrefaction of his body, afford no conclusive evidence against his re-existence in some other form, or state. He ought to have known that a process of dissolution is, in the former case, even necessary to future life; and that, therefore, it *may* be necessary in the latter. As it respects the *body* which a man may have in a different state of existence, the objector needed not to have any trouble on that score, had he only called to mind the fact which was perfectly well known to him, that, in sowing a kernel of wheat, he did *not* sow the future body which it is to have, but the naked seed alone. This future body is a thing altogether different from that naked kernel which was sown, and destroyed. Nothing, indeed, can differ more from another than such a kernel, and the living, vigorous, luxuriant stalk which springs from its ruins. This stalk has nothing in common with the original seed, and contains not even a particle of its materials. Not only so, but God gives to the kernels of different *sorts* of grain, and other vegetables, such

bodies as are peculiar to each, all being constructed according to his good pleasure. "Why, then," the Apostle reasons and inquires, "may not man, after death and the dissolution of his original body, be provided with a new organic structure, or, if you please, with a new body, every way as different from the first, as a stalk of wheat is different from the original kernel from which it sprung? That which we call *wheat* does not perish because its kernel dies; neither does that which we call *man* perish because his body dies. The first re-exists with a new and more glorious organic structure than before; and so does the latter re-exist with a new organic structure which is more glorious than that of his vile body which he has laid aside. Now, when you know how much God does for vegetables, why should you foolishly doubt his ability to give new organic structures to men, or the certainty that he will? And when you see, in the case of sowing wheat, that you do not sow the *body* which is to be afterward, so, in the case of a man, why do you not infer that the *body* sown is not the *body* which he will afterwards have? Analogy itself ought to teach you thus much. It is contrary to all analogy, that the future body should be the *same* with that which dies, and is dissolved; and it agrees with all analogy that the two bodies should be different.

Nor ought this difference between the present and future body to stagger your belief, when such a multitude of analogies are continually before you. "All flesh," you know, "is not the same flesh; but there is, in truth, one flesh of men, and another of beasts, and another of fishes, and another of fowls." This should teach you that all which may be called *body* is not the *same* body; and that there may be one body for men in this state of existence, and another for them in a different state of existence. You know, too, that "there are bodies celestial, and bodies terrestrial; but the glory of the celestial is one, and that of the terrestrial another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. Even so is the resurrection of the dead." From the fact, that the glory of terrestrial bodies is so very inferior to that of celestial ones, and from the further fact, that celestial bodies themselves vary from each other so much in glory, you ought to infer that the future bodies of men may excel their present ones in glory, as well as differ from them in substance and in organization;—and you would infer rightly, for so is the resurrection of the dead in point of fact."

Let us now lay aside this paraphrastic method of elucidation, and let us examine the objection of the querist,

together with the Apostle's reply, in a more critical manner. The first question which here arises is, in what does the peculiar force of the objection, which the Apostle undertakes to obviate, consist? The language is, "But some one will ask, how are the dead raised, and with what body do they move?" The whole force and pith of the inquiry may, as I conceive, be thus stated: "We know from the evidence of our senses, that the human *body* perishes at death in a manner inconsistent with its re-existence; and we further know, from the same source, that it does *not* re-exist. If there is *any* re-existence of man after death, I can conceive of no other than that *shadowy* one which has been the object of vulgar belief, and which really amounts to little or nothing. But you are the teacher of a re-existence which involves higher attributes, and a more active state of being, than belong to man in the life which now is. You tell us, too, that a man no sooner dies, than this re-existence commences; and that men will continue to exist even when the world itself will be destroyed. These things appear to me impossible, and I, therefore, inquire how, in what manner, do men re-exist after death? And also what sort of *bodies* do they have, and move about in?" I deem it quite certain that the objector had in mind, or rather that Paul repre-

sents him as having in mind, the existence of men *immediately* after death, rather than at some *future* period. The verbs are put in the *present* tense, and in such a manner, too, as seem to admit of no reference to a future time. "How *ARE* the dead *raised*, and with what body *DO* they *COME*," or *move about*? This gives us quite a different idea from what would be expressed by the future tense of the verbs, thus: "How *WILL* the dead *BE* raised, and with what body *WILL* they *COME*," or *move about*? In reply to these questions, the Apostle uses the present tense throughout, and treats the resurrection as a present, and not a future, reality—as something that already *is*, as well as something that is *to be*—in which those who are already dead have already partaken, and in which those, who will die hereafter, will hereafter partake. Without a previous theory to support, no person, I am sure, would ever think of giving this passage a different construction. In conformity with these views, I have translated ἐρχονται, in the thirty-fifth verse, *move*. It is well known that this verb has not the specific meaning of our English *come*, and that it should be translated according to its connection with circumstances. Sometimes it signifies *to come*, but quite as often, *to go*; and sometimes it signifies what is denoted by the neuter verb *to move*, or to move about. From its

connection in the text, it evidently appears to have a more general signification than the English verb *come*, which denotes an approach, or moving, towards the place where the speaker is, or a person's return to the place which he had left. Now there is no evidence that *ἔρχονται*, here, has either of these meanings; and I have, therefore, translated it by a word which is as general in its application as the original verb, and which, at the same time, makes good sense, and agrees with the main scope of the question. It has been common, I know, to suppose that the objector had reference to a resurrection of the *bodies* of the dead at the last day; and that his difficulty consisted in conceiving how these bodies *can* be raised after having returned to corruption, and what new modeling they will receive, provided they are really raised. Now if there ever was a gratuitous supposition, this is one. There is not a word said, from beginning to end, about the resurrection of *bodies*; no, not a hint, nor allusion, nor a surmise, in relation to such a thing. It is not the Apostle Paul who calls men "fools," or heretics, or daring presumers, for having difficulties about the resurrection of the old body; nor is it *he* who undertakes to make a difficulty of this kind a very feasible thing; or who, when hard pressed by the intrinsic impossibility of such an event, hurls back

upon his antagonist the OMNIPOTENCE OF GOD, and then thinks himself, and creed, and argument safe!* The single fact that Paul is here treating of the resurrection at large—as it exists *immediately* after death, as well as at the end of the world—when the bodies of men are *known* to remain behind on earth, unchanged in anything but what is produced by their putrefaction and re-combination with other bodies, as well as when the voice of the Arch-angel shall sound his trumpet—proves incontestably that the supposition alluded to is wholly gratuitous. The supposition, therefore, is not only without foundation—it is contrary to the text. The

* Some may think that the author has, in several instances, employed language too strong, and in others, too satirical or severe. The objection, however, will come mainly from those to whom this language best applies, and who are most forward to cast censure on such of their fellow-men as agree with the author in his views of the resurrection. Had he never heard of denunciatory remarks from any quarter, nor of various innuendoes which savored as little of ingenuous or of charitable feelings, he would have had no occasion to use some modes of expression which he has introduced. It is sometimes allowable to turn the tables against an opponent, and to show an adversary who deals much in thrusts at others, that he himself is not invulnerable. The author has aimed to keep strictly within the rules of self-defense; and if, in parrying the weapons of others, he has caused their points unexpectedly to recoil and wound the owners, he has the benevolence to hope that, in the result, their future benefit will greatly over-balance the inconvenience of any present suffering. If, after all, the truth is on the side of the author, as he believes it to be, he has no occasion to make apologies—they ought rather to come from a different quarter.

objector's difficulty, we are authorized to say, was *not* his inability to conceive how dead *bodies* can be raised, and how they can be converted into new ones ; and if it was not this, what could it have been different from what I have already stated ? I can conceive it to be in nothing different, and must, therefore, take the view now given to be correct until it is shown to be otherwise. Let us now examine the argument from analogy, with which Paul answers the querist, and see to what conclusion *that* will bring us.

The first ground of analogy is the fact, that what is sown in the earth is not made to live unless it previously dies or perishes. "Fool, that which thou sowest is not made to live unless it dies." The second ground is the fact, that whatever seed is put in the earth, the body which will afterward spring up is not the one that was sown ; the latter being only a naked kernel of wheat, or of some other grain. But God gives it such a body as he has thought best, and, to each individual seed, such a body as is appropriate, or peculiar, to its own kind ; "And whatever thou sowest, thou sowest not the body which is to be, but a naked kernel, perchance of wheat, or of some one of the other grains. But God gives it a body as he has pleased, and to every one of the seeds the appropriate body." Now what two particulars are there,

in the death and resurrection of men, which correspond with the two particulars here given respecting the sowing and future re-vegetation of grain, and without which, no analogy would exist between the two former and the two latter? In the first place, a man must *die* in order to live in a new and different state. In the next place, the body which dies is *not* the one which is to be after death. In other words, just as a kernel of wheat, or other grain, must *die* in order to receive new life, so must a man *die* in order to receive new life; and as, in the sowing of wheat, or other grain, we do *not* sow the body which it will afterward have, but only the naked kernel, which it first possessed, just so, when man is sown in death, the body which he will afterward have is *not* sown, but only the one which he now possesses. Analogies never aim at minutiae, but always allude to prominent and striking points of resemblance. They point to agreements which are plain and obvious, and not to such as require nice and subtle distinctions. The analogy which has just been made out is of the former kind,—plain, prominent, and obvious; it suits the nature of the case, and is, in every respect, consistent. And what does this analogy teach us? It teaches us, first, that death is not annihilation, but a necessary step preparatory to life eternal; and secondly, that we shall not

carry with us, into another world, those bodies of ours which die, but shall leave them behind, and have in their stead others of a higher and nobler structure. It further teaches us that, instead of being captious and unbelieving in regard to the true doctrine of a resurrection, as though it were some impossible and incredible thing, we ought to consider it, from analogies within our reach, as a matter highly probable.

But most persons give a very different meaning to the particular passage now under consideration. They will have it teach the resurrection of the same body that dies; or, at least, of some mysterious portion of it. To this end they quote, and requote the passage, without stopping to investigate its real import, or endeavoring to make the Apostle consistent with himself. Having discovered, without *his* help, that the seeds of plants contain within themselves a certain something called a *germ*, which is the embryo of the future plant, they conclude that human bodies contain within them a similar *germ*,* from which future bodies will vegetate and grow. Hence they make out the following analogy: As seeds, when sown in the ground, die, and then vegetate into life by means of the germs which they contain, so human bodies, by help of similar germs, sprout into life after

* With plumules and radicles, I suppose, complete!

they die. Against this construction, however, there are some very weighty objections. The first is, Paul has not uttered a single word about *germs*, either directly or indirectly; and, from ought that appears, he never knew that such things exist. The second difficulty is, that, from the death of Abel to this hour, there has been a continual process of dying and rising again, without the resurrection of a single body. A third difficulty is, the Apostle says, expressly, that the body which appears *after* the sowing is *not* the body which is sown. Admitting, however, that the Apostle did, in fact, allude to some *germ* in man which is developed after death, that *germ* must be the *human soul*, for nothing else survives his general dissolution; and this constitutes a fourth objection to the common theory. A fifth objection is, that there can be no analogy between the *germ* of a seed and anything which belongs to a *dead body*, unless a seed may be ground in a mill, or triturated in a mortar, and then be made to undergo every kind of decomposition, without losing its vegetative properties. Inasmuch as human bodies undergo a similar destruction, and even greater, there can be no analogy between *their* resurrection and the vegetation of *seeds*, unless the latter can vegetate after undergoing every conceivable degree of trituration, diffusion, and re-composition with other sub-

stances. Nay, in order to make out a full analogy, we must suppose that a kernel of wheat, which was masticated by some animal in the days of Adam, and decomposed, and separated into a thousand minute atoms, or which was burnt to a cinder, and dissipated to the four winds, can now vegetate and bloom afresh. If it is a well-known fact that seeds may, and do, vegetate after having undergone such a process of destruction as human bodies undergo, then the analogy contended for holds good; but if it is a well-known fact that seeds never do, nor can, vegetate under such circumstances, the analogy is falsely assumed. That the Apostle should have appealed to what the objector knew to be *false*, in order to make out some analogy between the vegetation of seeds and the resurrection of bodies, and so to convince him that the latter is quite a possible affair, is, certainly, one of the strangest conceits that ever found its way into the head of a sensible man. Strange, however, as it is, it is one which has been cherished with strong affection, and regarded with extraordinary complacency.

As a seed dies, and lives again, so a man dies, and lives again; as a seed contains within itself something that is capable of vegetating when that which envelopes it perishes, so man contains within himself something

that is capable of existing and living when that which envelopes it, (that is, the body,) perishes; as the life of this something which the seed contains cannot be fully developed until the surrounding mass dies, so the life of that *something* in man cannot be fully developed until *its* surrounding mass in like manner dies; and as the body which contains the living principle of the seed, previous to its dissolution, is NOT the body which will afterwards appear, so the body which contains the living principle of man, previous to his death, is NOT the body which will afterwards invest it. Here is exhibited a plain, palpable, and instructive, analogy between the dying and resurrection of a seed, and the dying and resurrection of a man,—such an analogy as it became the Apostle to use, and as was adapted to the understanding of the objector. *Now*, if modern objectors please, we are ready to talk about *germs* in a manner quite intelligible. It is the SOUL of man that corresponds with the *germ* in a seed; something which *never dies*, while the mass which envelopes it perishes forever. Let me repeat it; it is the SOUL of man which corresponds with the germinating principle of a seed, and which survives the dissolution of the original body. That which germinates, in either case, is *not* that which dies, but is that which *lives* in spite of the mortality of

that corruptible mass with which it is enclosed. Were the *germ* itself to die, no reviviscence would ensue. The mistake of those who believe in the resurrection of the *body* seems to originate, apart from a theory to support, in supposing this *germ* to lie in a *dead*, instead of a *living*, body; and, what is incalculably worse, in supposing that it remains in a body not only *dead*, but ground to powder, and even destroyed, so far as matter can be. They must even suppose that the *germ* itself dies, as well as the organic mass which encloses it.

It seems as if men had been resolved to overlook entirely, if not absolutely to reject, that part of the Apostle's analogy in which he brings to view the fact that when we sow a seed of any kind, we *do NOT sow the body which is to be*. Now if this analogy teaches any thing at all; if it is not an idle use of words without any application whatever, it teaches us that the human body which dies is *NOT the body which a man is afterwards to have*. Why, then, I ask, do we presume to assert, in opposition to the truth of God's word, and the clearest dictates of common sense, that the *bodies* of men will be again raised to life? It is in vain that individuals attempt to conceal the deformity and the absurdity of their belief by subterfuges and evasions—by saying, “we do not suppose that *all* the numerical

particles which constitute a body at the time of its death are raised again to life, but that a *portion* of them, only, will come to this honor; we cannot tell what particular *part* of the body will be raised, only *some* part of it will be; this is all a *mystery*, to be sure, but we are to expect mysteries in a matter of this sort;” or by saying, finally, “*that the power of God is adequate to raise deadbodies to life*, no matter how long they have been dead, or how completely they have been destroyed.” But to all who resort to such subterfuges, or to evasions of any kind, I would say—they avail you nothing. It is enough that you assert the resurrection of the *body*; affirm that the “sleeping dust will rise;” that the graves will open, and give up their contents; and that all men will, “in the flesh, see God.” Vary, and modify in this manner the expression of your faith as you please, you nevertheless assert the resurrection of the *body*, and Paul asserts the contrary. Revelation has no where taught us such a resurrection as you contend for, but has told us in express terms, that the *bodies* which we shall receive *after* death are NOT the bodies which we now possess.—But let us proceed to a further examination of what Paul says on this subject.

“All flesh is not the same flesh, but there is, in truth, one flesh of men, and another of beasts, and another of

fishes, and another of fowls. And there are bodies celestial, and bodies terrestrial." The Apostle here refers to a fact with which every one is familiar, namely, that so far as flesh alone is concerned, there is a striking dissimilarity in it. Men, beasts, fishes, and fowls, have a kind of flesh peculiar to themselves respectively. Furthermore, every one knows that there are such things as terrestrial and celestial bodies, which differ extremely from each other in their visible properties. Now what is the particular analogy to which our attention is here invited? I can make out only the following one;—there is as striking a difference between the bodies which men now have, and those which will hereafter be given them, as there is between different kinds of flesh, or between terrestrial bodies, and celestial ones. Such seems to be the *analogy*; while the *argument* is,—if there is such a known difference in flesh, and between terrestrial and celestial bodies, there *may be* as great a difference between the present and future bodies of men. This part of the analogy does not, indeed, teach us that our present bodies will *not* be raised again; nor does it teach us that they will;—it barely instructs us, that they are very different from those which we shall have hereafter. Having adverted to this difference between terrestrial and celestial bodies, the Apostle proceeds;—"But the

glory of the celestial is one, and that of the terrestrial another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. Even so is the resurrection of the dead." Here the writer confines himself to the different *glories*, merely, of celestial and terrestrial bodies. The analogy clearly is, that the celestial bodies which men will have hereafter will differ as much, in point of glory, from their present terrestrial, or earthly ones, as the sun, moon, and stars differ in glory from bodies here on earth. Nor, as it seems to me, is this all. The new celestial bodies of men will differ from each other in glory as much as the sun, moon, and stars, differ from each other in that respect. That the Apostle intended to be so understood, may be well inferred from his mode of expression; for, after mentioning that the stellary bodies differ from each other in glory, he immediately subjoins, "Even so is the resurrection of the dead." The particular first suggested by him, is the difference between celestial and terrestrial bodies; and, then, the difference between celestial bodies themselves is brought into view;—to make the analogy complete, therefore, the future bodies of men must differ from each other, as well as from those which were left behind on earth. His main object, however, unquestionably was, to trace

out an analogy between the *present* bodies of men as contrasted with their *future* ones, and terrestrial bodies as contrasted with bodies celestial.

Keeping up an allusion to the analogies which he had just mentioned, the Apostle next proceeds to specify sundry particulars in which that which is sown *differs* from that which is raised ; or, without a figure, the difference between the body which dies, and the body which succeeds it. “There is a sowing in corruption, there is a raising in incorruption ; there is a sowing in disgrace, there is a raising in glory ; there is a sowing in weakness, there is a raising in power ; a soul body is sown, a spiritual body is raised. There is a soul body, and there is a spiritual body.” In the whole compass of translations which have been made by intelligent men, I question whether one can be found more variant from the text, than the one which the translators of our common Bible have given of the passage now quoted. Had their object been to make nonsense, or to cover up the true meaning of the original text, they could not have been more successful in either particular. I do not say that they designed to do either ; but I cannot acquit them of an unwarrantable prepossession which blinded them in their work ; and we ought not to be deterred from eliciting the truth, through a blind deference for

persons who were neither inspired, nor superior to the common prejudices, weaknesses, and fallibilities of men.* To show that I do not speak without reason, let us first examine the common version of this passage, and then compare it with the original Greek. The common version, beginning with the 42d verse, runs thus: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. ⁴³It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: ⁴⁴It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."—First, for the nonsense. "It is sown in corruption, it is raised in incorruption," &c. What, let me ask, is here said to be "sown," and to be "raised," with all the attendant circumstances? What is the "*it*," here mentioned? The *resurrection*, surely if we pay any regard to the grammatical construc-

* For one, I protest against that unholy homage which many pay to these men, and which forbids us to understand the original Greek otherwise than they have chosen to translate it. This homage is precisely the same in kind, if not in degree, which Catholics pay to the Vulgate and its expositors, and which the Jews pay to the glosses and traditions of the Talmudists. We have as good a right to call the correctness of those translators in question, as *they* had to question the correctness of the Vulgate, or the version of Wickliffe, or of Tyndal; or as themselves would have, were they now living, to criticise any version of the Bible which might be made at the present day. The word of God is not bound, but is free; and, as such, it is offered to the perusal and examination of all men who love its truths, and make them the sole foundation of their religious faith.

tion! if we look further back into the preceding verses, we find nothing to which "*it*," by any legitimate construction, can refer. It is, then, either the resurrection, or nothing, which is "sown in corruption, and raised in incorruption; which is sown in dishonor, and raised in glory;"—and this I take to be nonsense! Should it be said that "*it*" refers to the *body*, I reply, this is mere guess-work, or else telling what *ought* to be the antecedent—not what it *is*; for no antecedent, which can make sense, is furnished by the construction. Again "it is sown (that is, the *resurrection* is sown!) a natural body; it is raised a spiritual body." But what sense is here conveyed to our minds? The question still occurs, what is this "*it*" which is sown a *natural* body, and which is raised a *spiritual* body? And again, what is the *natural* body in contradistinction from a *spiritual* one? What contrast is there between *nature* and *spirit*, or between what is *natural*, and what is *spiritual*? Is a spirit something *unnatural*? Unless these questions receive a more satisfactory answer than they seem capable of receiving, the passage is destitute of any rational meaning. If it is said that a *natural* body means a *physical* one, and that what is *physical* stands opposed to what is *spiritual*, I reply, that *Paul* is not the author of such an artificial, and scholastic, distinction. But I need not dwell on

this point, since the word in the original Greek means neither the one, nor the other, as I shall presently show. The common translation is in fact, both incorrect and absurd.

Let us now examine the passage under consideration as it stands in the Greek, and thence learn whether the preceding allegations are gratuitous, or not; and whether or not, the Apostle Paul is chargeable with the absurdities which the Translators have made him utter.—*Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ: Σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ: σπείρεται ἐν ἀδενία, ἐγείρεται ἐν δυνάμει. Σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν* That *σπείρεται*, in the first three examples, is here used *impersonally*, a usage quite frequent both in the Greek and Latin languages, seems to me very evident. It stands without any thing, either expressed or implied, for its subject nominative; and, after the manner of other impersonals in the passive voice, it expresses a general fact applicable to as many individuals as it may concern. Inasmuch as it has the usual characteristics of an impersonal passive verb, and as such makes good sense, it is surely correct to consider it one. In this way the absurdity of the common version is avoided, and the Apostle is made to use consistent language throughout.—The same is also true of *ἐγείρεται*.—There is, furthermore, no necessity

for giving personality to the verbs in order to make out a good grammatical construction, or a due connection with what precedes, and follows. The first object of the writer seems to have been to set in contrast the *sowing* and the *raising*, with the attendant circumstances of each—corruption and incorruption, disgrace and glory, weakness and power. He then contrasts the thing *sown* with the thing *raised*—a *soul* body with a *spiritual* body.

The impersonal form of the verbs is well suited to the former purpose, and after that they are used personally. —But, if any prefer to consider these verbs as personal from the beginning, be it so ; the general meaning will be the same either way. If, however, we take them to be *personal* verbs, we are bound to find for them the proper subject nominatives ; or what that is, of which the action implied in each verb, is predicated. There is something sown, and there is something raised ; what is this *something* in each case ? The Apostle speaks at first, as it appears to me, abstractly ; and what is wanted to convey his meaning might be thus expressed : —*That which is sown* is sown in corruption ; *that which is raised* is raised in incorruption ; *that which is sown* is sown in disgrace, *that which is raised* is raised in glory ; *that which is sown* is sown in weakness, *that which is raised* is raised in power. But when he has proceeded thus

far in this abstract, and general manner, he tells us explicitly what he intends by *the thing sown*, and by *the thing raised*. The thing sown is *a soul body*, the thing raised is *a spiritual body*. As though he anticipated some incredulity on this point, and to avoid all misapprehension of his meaning, he assures his hearers that "There is a soul body, and there is a spiritual body."—If any are yet dissatisfied with this mode of supplying the nominatives to the verbs, *is sown*, and *is raised*, as being too abstract, let us take something else which will put all caviling out of the question. Every one must admit that both that which is sown, and that which is raised, is, in some sense or other, a *body*. Let *body* then stand as the nominative to each of the verbs, and we shall have the same meaning as before, though more awkwardly expressed. "*A body* is sown in corruption, *a body* is raised in incorruption; *a body* is sown in disgrace, *a body* is raised in glory; *a body* is sown in weakness, *a body* is raised in power. A soul body is sown, a spiritual body is raised. There is a soul body, and there is a spiritual body." Although we all shall agree that a *body* is both sown and raised, what that body, in either case, is, remains still to be settled; in other words, is that which is sown, and that which is raised,

one and the same thing? To this point let our attention now be directed.

The word translated *natural* in our common version of the Bible, and which I have translated *soul*, is, in the Greek, *ψυχικόν*, an adjective derived from *ψυχή*, a *soul*, or breath, just as *πνευματικόν*, *spiritual*, is derived from *πνεῦμα*, a *spirit*, breath, breathing, wind, air. Now the former might as well have been translated *mountainous*, or by any other adjective in our language, as “*natural* ;” and what should have induced forty-seven men* to agree to translate the word in this manner, I shall not attempt to conjecture ; but I must be allowed to remark, that men who can thus translate have slender claims to infallibility.—We have in our language no adjective derived from *soul*, as *spiritual* is derived from *spirit*. If we had such an adjective, no one can deny that we ought to employ it in the translation of *ψυχικόν*, in this passage, just as we employ *spiritual* in the translation of *πνευματικόν*. In order, therefore, to preserve the genuine meaning of the original, and to exhibit the contrast which that gives us, I use *soul* as an adjective. Such a use of nouns is idiomatic in our language, and is very frequently resorted to when a necessity exists for doing it, such as is found in the present instance. “A soul body is sown, a spirit-

* The number actually employed by King James in this matter, as is said.

ual body is raised." This translation gives the precise sense of the original text, preserves its continuity, and the true contrast between the thing sown and the thing raised.* Persons who have always been accustomed to suppose that there *can* be no other body than a material one; that the soul of man is a mere shadowy thing, destitute of any substantial organism; that every spirit is destitute of such substantiality; and that a man can have no *body* after death unless it be his old one done over, may be slow to believe that Paul asserted what this translation makes him assert. The Apostle fully aware of these preconceptions, and the probable in-

* Many persons translate *ψυχικόν*, in the text, by the English adjective *animal*, thus; "an animal body is sown, a spiritual body is raised. There is an animal body, and there is a spiritual body." Although this translation is incomparably better than *natural*, as in our common version, because it makes good sense, and approaches nearer to the true meaning of the Apostle, yet it fails to give his meaning exactly. Were a translation to be made into the Latin tongue, *animale* would be the correct word to join with *corpus*, or body; because *animaleis* is derived from *anima*, a soul, just as *ψυχικός* is derived from *ψυχή*; and the true antithesis between *ψυχή* and *πνεῦμα*, anima and spiritus, would be supported. But *animal*, the English adjective, does not stand related to *soul* as *animalis* does to *anima*, and *ψυχικός* to *ψυχή*; and it does not, therefore, have precisely the same meaning. Again, *animal*, as an adjective in English, corresponds with *animal*, a noun, in the same language; whereas *animalis*, the Latin adjective, corresponds with *anima* from which it is derived, and not with the Latin noun *animal*, which is itself derived from the adjective. It will hence be seen that *animal body* is not a correct translation into English of either *animale corpus*, or of *ψυχικόν σῶμα*; especially when *ψυχικόν* has immediate reference to *ψυχή* a soul.

credulity with which his assertions on this point would be received, promptly affirms that "there is a soul body, and there is a spiritual body." That is, I apprehend, he affirms that there is an organized *soul* substance, and there is an organized *spiritual* substance; and he gives us to understand further, that the organic substance of a *soul*, that is, of such a spirit as inhabits, or has inhabited a human body, is a different thing from the organized substance of a *spirit* which never had such a residence; or, in other words, that the *body* of the former is a different thing from the *body* of the latter. If he does not affirm this, what, let me ask, does he affirm? Does he mean to be understood as saying that there is such a thing as a *material*, or earthy, *soul* body, and a *material*, or earthy, *spiritual* body? He must mean this, if he uses the term *body* in the common acceptance of it, denoting that material organism which a man has in this life in common with other animals. But as we know that he could not have been so absurd as to assert the existence of *spiritual matter*, whether organized or not, he could not have used the term *body*, in connection with *spiritual*, to denote the body which a man has in the present life, or any other body constructed of matter. He must, then, have used that term, in this connection, in the sense of an *organized substance*, or

substance simply ; and if he used it in this sense in connection with *spiritual*, (πνευματικόν,) he must have used it in the same sense along with *soul*, (ψυχικόν,) in order to make the two propositions correspond in their parts which stand contrasted. Let it be once admitted that there is such a thing as a *soul* substance, and a *spiritual* substance, as well as a *material* one ; or, in other words, that there is a substance out of which a soul is made, and one out of which a spirit is made, as well as one out of which organized matter is made, no man could for a moment doubt what is intended by the language, “ a soul body is sown, a spiritual body is raised.” The existence of such different substances would be absolutely conclusive with regard to the Apostle’s meaning. But when he declares that there *is* a soul body, or substance, and a spiritual body, or substance, he has settled the point in respect to these two ; and our own senses have long ago decided it in respect to the body that dies. What is there, in the nature of things, to forbid our believing that *matter* is not the only substance in the universe, and that there may be one substance, or at least one organism, for a soul, and another for a spirit ? Who can tell how many substances, or how few, exist in the universe ; how they may be combined together, and, in consequence of various combinations,

what different properties may be exhibited, and what different results be obtained? Who is prepared, a priori, to say, that *matter* is the only substance which is capable of being organized, or that souls and angels are not organic beings? Who can believe that plants and animals are organic beings, while souls, and angels, and all rational, moral, and accountable beings are *inorganic*? That a mushroom, or an oyster, could not exist, as living things, without an organic structure, but that souls and archangels can? These questions are not put for the purpose of showing what Paul has, in fact, taught us in the passage under consideration, but of showing that we have no cause for disbelieving him when he teaches us that *souls* and *spirits* are separate organized beings. It is time that men should begin to believe that there *may* be, in another state of existence, something even of a *bodily* kind, worth having, besides these corruptible, sin-producing bodies of theirs, though they should be re-modeled so as to suit their grossest and fondest conceptions.

It has been commonly said that "a spiritual body," in this passage, means the *old body* so re-modeled, and re-constructed, as to become fit for the residence of a spirit, spiritual having here the sense of, suited to a spirit, or after the manner of a spirit, or resembling a

spirit. But who says all this? Paul says no such thing. He says nothing about an *old body* re-constructed, and re-modeled. *He* does not tell us that the same body which is sown is afterwards raised, and converted into a body suitable for a spirit to have, or into one resembling a spirit;—he says no such thing whatever. All this is asserted without evidence, without probability, and, so far as I know, without even an attempt to assign reasons for the assertion, unless the general theory of a resurrection of the body, which requires some such interpretation to be made out, should be considered a reason. This would be, indeed, a convenient method of making a theory prove itself, though at the expense of divine revelation.—We have before seen that none of the passages which we have examined teach the doctrine of a resurrection of the same body that dies, but that the contrary is every where more than implied. We have seen that Paul has taught, in this very chapter, that the future body is *not* the one which dies, or is sown. The theory, then, is not only without support from Scripture, but is contrary to it; it cannot, therefore, be adduced as evidence in support of the interpretation contended for. The body which is raised is too different, according to Paul's account of it, from the one which was sown, to be the same. The distinction which he makes between

them, and his formal assurance that there are two kinds of bodies,—“ a soul body and a spiritual one,”—prove that the one raised is not the same as its predecessor.—That the body raised will be “suited to a spirit,” that it will be “after the manner of a spirit,” and that it will “resemble a spirit”—(even as a thing resembles itself—) is quite obvious;—but that “spiritual” means either of these things *here*, I deny; but I must be excused from being at any further pains to make the denial good, until something is offered by way of proof which shall be entitled to consideration.

I have had occasion, already, to speak of the great impropriety of making the pronoun “*it*” the nominative to the verbs “is sown” and “is raised,” where they are used impersonally in the Greek; or, if we take them as personal verbs, I have shown that very different nominatives must be supplied. But when we come to the place where we read in our common version, “It is sown a natural body, it is raised a spiritual body,” there is something peculiarly deceptive in making “*it*” the nominative to those two verbs, and in placing the real subject nominatives after them. By continuing to use this pronoun as the nominative throughout, and by not printing it in italics, as is usual where words are supplied which are not found in the original, and by using it, especially

when the passage is supplied with other words which *could*; by a different translation, have been the nominatives to the two verbs, we are led to suppose that the writer intended to have "*it*" refer to something which had been mentioned further back; and then, what should that something be, forsooth, but *the human body*? Although, on actually looking back, no such word as *body* is found, and the pronoun "*it*" stands divested of all relationship with any thing expressed, or fairly implied, yet few readers, in fact, ever undertake to examine the preceding sentences; and those who make the ineffectual attempt are more ready to blame their own obtuseness of apprehension, than to suspect an inconsistency in the text. A person always hears with surprise, when it is first suggested to him, that "*it*" has been gratuitously inserted by the translators, and ought to be left out, and that the true reading is, "A soul body is sown, a spiritual body is raised." In point of fact, we might just as well insert the pronoun "*it*" in the next sentence, and have it read, "*It* is a soul body, and *it* is a spiritual body," as insert it where it stands; but this would have been going farther than the theory demanded. Perhaps I have dwelt longer than is necessary on errors which are so palpable; but it should be remembered that these errors have long been overlooked, have long been taken

for truths, and been deeply interwoven with all the common apprehensions of men on the subject of the resurrection. It is no easy matter to remove preconceptions so firmly established, and so quietly rested in, as are those of mankind at large in regard to this matter. Besides, to *assert* an error requires a much shorter time than to refute it; and to fall in with the prejudices of men is a much more expeditious process than it is to remove them. These considerations must be my apology, if I have carried my remarks to an undue prolixness.

After saying that "there is a soul body, and there is a spiritual body," the Apostle adds, "Even so it is written, The first man Adam was formed into a living soul; the last Adam into a life-giving spirit. But that which is spiritual was not first, but that which is soul; then, that which is spiritual. As the earthy was, such also are the earthy; and as the heavenly is, such also are the heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." The passage in Greek, which our translators have rendered, "was made a living soul," is, *Εγένετο εἰς ψυχὴν ζῶσαν*. The more exact, and, of course, the more correct, rendering is, *was formed into a living soul*. The preposition *εἰς* seems manifestly to demand a translation,

whereas our common version leaves it out entirely, and thus does not express the peculiar force of the original. This force is preserved in the translation which I have given. Had Paul designed no more than is expressed in our common version, he would naturally have written, ἐγένετο ψυχὴ ζῶσα, using the nominative case without a preposition. Now what was the actual process which God was pleased to adopt in the formation of our first progenitor, as recorded in the second chapter of Genesis? “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.” It seems evident, from this short account, that the *body* of man was *first* formed; that after this, God breathed into it the breath of life, and that *then* man became a living soul. It is certain that the body was *first* formed, for until formed it could not receive the “breath of life;” and man did not become a living *soul*, or as Paul expresses it, was not “formed into a living *soul*,” until the breath of life was infused into him. I am unacquainted with Hebrew; but the Septuagint version of the foregoing verse from Genesis represents this formative process in a stronger light than our common translation; and as the Apostle here quotes that version *verbatim*, we may feel sure that the Septuagint is correct. According to this, the Lord

moulded, or fashioned, a lump of earth, *a man*, and infused in to his visible form, (face, or image,) the breath of life, and man was formed into a living soul.* It appears, from the whole account, that the "living soul" of man was not formed until the body had been previously fashioned; and whatever we may consider the "soul body," of which the Apostle speaks, really to be, it is manifest that the soul is formed of materials very different from the earthy mass which constitutes its present habitation. But we have every reason to believe, as before observed, that the soul has an organic structure of its own, and peculiar to itself; and reason itself would teach us that this organic structure, a thing so different from what we customarily call the body, *may* survive the dissolution of the latter. What reason tells us *may* be, the Apostle tells us, actually *is*. It should be borne in mind that he is addressing himself to *professed* Christians, and that he treats and recognizes them as such in reality. While "the first man Adam," he says, "was formed into a living soul, the last Adam was formed into a life-giving spirit. The first man *was* of the earth, earthy; the second man *is*

* Καὶ ἐπλήνεις ὁ Θεὸς τὸν ἄνθρωπον, γοῦν ἀπὸ τῆς γῆς, καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς· καὶ ἐγενέτο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.

the Lord from heaven. As the earthy *was*, such also are the earthy, and as the heavenly *is*, such also are the heavenly; and as WE have borne the image of the earthy, we shall also bear the image of the heavenly." Paul here mentions two classes of men, one of them being "earthy," as Adam was, the other being "heavenly," as Christ is. Even those who are now "heavenly" were once "earthy," like the rest; in the present world they continue to bear the image of Adam as well as others—have the same *bodily* form in common with him, and all his posterity—but hereafter they will bear the "image" of Christ;—will have an organic structure in the very likeness of his. That "earthy," in the 48th verse, means earthy, or carnal, *in mind and disposition*, like Adam, and that "heavenly," in the same verse, means *heavenly minded*, like Christ, without reference to any *bodily* structure, seems evident from the general form of expression. These different characteristics of the two classes of men are such as they can, and do, possess in this world; whereas the heavenly minded cannot be invested with an *organic structure*, such as Christ now has, until they lay aside the one which they derive from Adam. "Let the same mind be in you which was in Christ Jesus," is the exhortation given to Christians while resident here in the flesh; but to receive a *body*

like his glorious one, is a privilege which awaits them in the world to come. But that *image*, in the 49th verse, has respect to the *body*, or organic substance or structure, of Adam and of Christ, I infer from several particulars. In the first place, *εἰκὼν* primarily means *image* in the appropriate sense of this word in English,—a *substantial* material formed into the resemblance of a living body ; or, it is one *body* formed into the likeness of another ; thus a statue, is an *εἰκὼν*. This word denotes neither a pictorial representation of some object, nor a moral similitude, nor that resemblance which may exist between properties and qualities of any kind,—it is a *substance* resembling a substance.* Such is the true *primary* meaning of *εἰκὼν* ; though in a secondary, derivative sense, it is sometimes used to denote a portrait, or likeness at large. But the rule is to take a word in its primary sense, unless some necessity exists for a different interpretation. No such necessity here exists, and propriety itself seems to require that the primary meaning should be regarded. In the next place, the phrases, “we have borne the image,” and “we shall bear the image,” (*ἐφορέσαμεν τὴν εἰκόνα*, and *φορέσομεν τὴν εἰκόνα*.) are not so well suited to express the

* Heb. x. 1, may serve, in some measure, to illustrate both the meaning of *εἰκὼν*, and of *σκιὰ*.

possession of a *moral* resemblance simply, or a resemblance in mere properties and qualities, as to denote a bearing, or carrying about, something which is either substantial in its nature, and *formed* into a likeness, or, what is nearly tantamount, a likeness stamped, impressed, or imprinted on a substance. In the third place, the expression, "we shall bear the image of the heavenly," relates to what will take place after Christians leave this world; and unless something is intended by it other than a mere *moral* resemblance, this is no more than what they possess even in the present life. Paul had said in the preceding verse, that Christians *morally* resemble Christ; and if he only repeats the same thing here, he is needlessly tautological, unless we suppose him to mean that they will resemble him in a future state, *as well* as in the present; but in supposing this, we acquit him of tautology in order to convict him of a truism. Lastly, the particular point on which the Apostle is here discoursing in respect to the resurrection, is the kind of *body* which is raised, and not the moral condition of men in another state of existence. *Image*, therefore, as here used, must relate to *body*, or the organic structure of men, in the present and future worlds.

I have remarked that Paul, in this Epistle, ad-

dressed himself to Christians. In the 48th verse, those whom he calls "heavenly" are also Christians. When, therefore, in the 49th verse, he says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly," that is, of Christ, "*we*" must here refer exclusively to Christians;—as *we Christians* have borne the earthy image of Adam in this world, we shall also bear the heavenly image of Christ in the world to come. This, again, is equivalent to saying, that Christians, in another world, will possess such a substantial organic structure as Christ himself there possesses. Such, surely, must be the Apostle's meaning, if *image* here denotes what our examination of its meaning has led us to suppose. This interpretation of the text has the advantage of keeping up a regular connection and continuity of the discourse, and a steady adherence to the main subject in view, instead of breaking it up into detached and disjointed fragments, without order, and without congruity. He had before unequivocally taught, in this chapter,* the resurrection of *all* men, and given us plainly to understand that *none*, when raised, will have the bodies which they laid aside at death; but of *none*, except Christians, has he said, that in the resurrection they will have bodies like the

* See verse 22.

one which Christ now has in heaven. They alone who resemble him in disposition, who are "like-minded" with him, will resemble him in *bodily* structure after death. The rest of the dead will, indeed, have *bodies*, or be organized substantial beings; but what *kind* of bodies they will have,—what these bodies will resemble,—whether they will continue to be simply "soul bodies," or will receive a new organization, we are not told. We must wait, for aught that appears, for clearer information on this dread topic till the realities of another world shall be unfolded to our view. The Christian knows but little as to the character of that spiritual body which awaits him hereafter. Had more been revealed, he has now neither faculties nor faith to apprehend it; and the little which is revealed he scarcely appropriates to his own comfort and edification, so gross and obscure are his conceptions of spiritual things, and so great is his complacency in the objects of sense. The assurance, however, that he will be like Christ;—that his mind, will, disposition, and even his *body*—that future organism which he is to have—will all resemble what Christ has, is foundation enough on which to rest his belief that all will be well; nay, more than this,—that all will be pure, glorious, and happy. The assurance of being like Christ is enough to satisfy every desire,

and imparts to the hope of an immortal existence its priceless value.—If any, who resemble Christ in nothing here, will resemble him in aught hereafter, I have found no such intimation in the chapter before us, nor in any other portion of revealed truth.

“ But this I declare to you, brethren, that flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption.” * These are the words with which the Apostle concludes what he has to say to the question, “ how are the dead raised, and with what body do they move ? ” They are just as if he had said, in conclusion of the whole, “ But let the bodies which men will hereafter have be what they may, I assure you this one thing,—that they will not consist of *flesh* and *blood*, for these *cannot* inherit the kingdom of God, and corruption does not inherit incorruption.” Now, if the present bodies of men are not, by this declaration, excluded from the inheritance of the kingdom of God, I do not understand the force of language. What identity, I ask, has a body without flesh and blood, with a human body ? And if flesh and blood are not to enter the kingdom of God, will you say that *bones* and *sinews* will enter there ? Christ himself has settled the question with regard to the former, by declaring that a spirit has

* Verse 50.

no bones.* If a spirit has not bones, then those bodies which are *spiritual* do not have them; and *soul* bodies do not have them, unless they are very differently constructed in another world from what they are in this, for we have the evidence of our senses that *bones* do not accompany the soul in its flight to another world. But all this, you will say, is egregious trifling;—no one believes that the bodies of men which they are to have hereafter will be flesh, blood, and bones. The old bodies are to be *reconstructed*, *new modeled*, and somehow *done over*, so that they will no longer be flesh, blood, and bones but be converted into *spiritual* substances. But where did you learn this alchemistic process, so worthy to be ranked with that of converting stones and baser metals into gold? You did not learn it from the Bible, for not a word, not a hint, of the kind is there to be found. You have obtained all your alchemistic notions of this sort from tradition, handed down from scholastic doctors in the darkest portions of the dark ages, without an iota from Scripture, or from reason, to support them. The Bible is a perfect blank in regard to any such transmutation of flesh, blood, and bones, into spirit, excepting as it declares that there is no such thing. Paul declares that flesh and blood will not inherit the kingdom of God;—*you* declare that they will—*only* transmuted into

* Luke xxiv. 39.

something that is absolutely unlike them ! This, indeed, is egregious trifling—it is something worse, but I will not name it. But let us come still more directly to the point. That by flesh and blood, Paul here meant the human body at large, no man can, nor will deny. That he meant all which is *corruptible* in man is certain from the concluding part of the verse—“nor does corruption inherit incorruption ;” and inasmuch as every part of the human body is corruptible, the whole human body is here included. Now if the human body, be it ever so much transmuted, re-composed, re-organized, and re-modeled, is ever admitted into the kingdom of God, Paul asserts what is not true. If the materials of which any body whatever is composed, are taken to pieces and removed from one place to another, and are there put together in a different manner, so as even to form a new compound entirely differing from the original one, it cannot be said with truth, that such a body has not been removed to that other place. If the materials of which any given mass is composed are translated to a new place, the mass itself is translated, although its constituent parts are now so differently arranged and combined as to produce a compound altogether variant in properties and appearance. So if the component materials of a human body are translated into the kingdom of God,

although they may be so altered in arrangement and combination as to exhibit a structure entirely new in appearance and general characteristics, that human body is, in truth, translated to the same place. To say that it is not translated is, therefore, to utter an untruth; and this Paul has done, if flesh and blood, or the materials of a human body, will ever inherit the kingdom of God. Which, then, shall we believe, the Apostle and common sense, or the traditions handed down from the dark ages of error, superstition, and false philosophy?—I shall believe the former. But, some one will say, the Apostle has no reference to the elementary constituents of a human body; he only says that flesh and blood, *as such*, will not inherit the kingdom of God; or, in other words, that there will be no flesh and blood in the future bodies of men, but they will be so re-constructed as to exhibit nothing of that kind. But, I reply, if the future bodies of men are to have nothing in common with their old ones, except the mere elementary particles of matter of which the latter were composed, what advantage is gained by using these particles in the re-construction of those future bodies, rather than any other particles of matter just like them? * If the old particles

* On the supposition, of course, that the future bodies of men will be *material*, or constructed of particles of matter.

are not wanted for the purpose of producing a similitude in properties, it is inconceivable that other particles would not answer every purpose as well as the old ones. But still there is another difficulty. If *all* the particles of matter which once composed the body of a man who dies at the age of eighty, are to be put into his resurrection-body, the latter must be enormously large, inasmuch as constituent particles of the old one had been continually, and rapidly, flying off from the time of his birth, to that of his death, with a constant succession of new particles to supply their place. On the other hand, a child that dies must have a very small body indeed, compared with the others at the resurrection. Will you say that you do not suppose that *all* the particles which *ever* entered into a human body will enter into the construction of the future one? But I ask, why not? One set of these particles is just as valuable to the possessor when he dies, as another; and the first, or any intermediate set, as the last. Perhaps, however, you prefer the last set, as all the preceding had ceased to constitute a body at the time of death. If, then, you shall happen to be extremely emaciated at that period, to be a very small man besides, and, withal, shall have lost some of your limbs, you will have but a sorry body in another world compared with one who

has a gigantic stature, and dies in full flesh, with no mutilation of limbs. If you prefer any other set of these constituent particles, or selected portions of them all, I see not that you would be a gainer by the choice ; and, besides, you have no warrant for supposing that *your* choice in this matter will be taken into account. If any object to this mode of argumentation on the subject, (a mode which could be pursued much further, were one inclined to do so,) as indirectly opposing human reason to divine revelation and the omnipotence of God, I reply at once, it is YOU who indirectly, and directly both, contravene divine revelation, by affirming what it does not teach and denying what it does. We have not found a single passage in this whole investigation which teaches the resurrection and re-construction of the human body, unless the present one teaches it. This passage not only does *not* teach it, but teaches the contrary, unless you can give it a *constructive* meaning, fairly made out, in support of your views of a resurrection. It is this *constructive* meaning of *yours*, and *not* a revealed truth of God, which I have endeavored to prove absurd, both by an *argumentum ad hominem*, and a *reductio ad absurdum*. It is YOU who dishonor the Bible, unless I greatly mistake, by giving it the paternity of your own conceits, and concealing their real character

under the broad cover of *its* authority. Take care to *prove* your doctrine divine, before you claim for it the reverence which is due to divine instruction.—But it is time to bring the consideration of this particular passage to a close. If what was said before this digression in order to answer objectors, needs further support, it is found in the last clause of the verse which we are considering—"nor does corruption inherit incorruption." Now it will not be denied that the human body is composed of *matter*, and that matter is *corruptible*; that is, any mass of it is susceptible of decomposition, or resolution into its simpler elements. The human body, therefore, does not inherit incorruption. From this decision there is no appeal, for it is the decision of an Apostle of Christ, speaking as he was moved by the Holy Spirit. No subterfuge is here left. Were even this one attempted as a last resort, namely, that the *material* substance of the human body may be changed into *spirit*, this could avail nothing, because it would then cease to be a human body and matter both. I will only add, let God be true, although millions of men should, in consequence, be found to be in error.

"Behold, I tell you a mystery; we all, surely, shall not sleep, but we all shall be changed, in a moment, in the twinkling of an eye, at the last trump; for it will

sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruptibility, and this mortal put on immortality.”—The Apostle, having finished what he had to say on the nature of the bodies which men will have in the resurrection, now carries his Corinthian brethren forward to the time when the last trumpet will sound a summons for the dead to appear. He first apprises them that he is about to speak of something which had hitherto been concealed from their knowledge ; for such is the proper meaning of a *mystery*, and not something which can *not* be known, as it is sometimes represented. If he had previously written his first Epistle to the Thessalonians, in which, as we have already seen, he mentions distinctly the subject which he is now about to introduce, it nevertheless had not been brought to the notice of his disciples in Corinth ; for if it had, it would not now have been “ a mystery ” to them. In his customary manner, he speaks of the followers of Christ, or believers at large, in the first person plural ;—“ *we* all shall not sleep ”—“ *we* all shall be changed ”—“ *we* shall be changed.” We have just now seen that he employed the same style of speaking in preceding parts of this chapter ; and we had occasion to notice it in our examination of a passage in his first Epistle to the Thessalo-

nians. It is also very common with this Apostle to speak of *dying* under the euphemism of sleeping ; thus when he says, “ we all shall not sleep,” his meaning is, we shall not *die*. Furthermore, when he says that the “ dead will be raised incorruptible,” he means here by “ dead,” as he does elsewhere, those who have died. I have already commented sufficiently on the proper meaning of *οἱ νεκροὶ*, and need not, therefore, repeat what has been said. As to what is here intended by the “ last trumpet,” to which allusion is also made in his first Epistle to the Thessalonians, in a passage which we have heretofore considered ; or at what period of future time it will be sounded, I choose to hazard no opinion. These are points which have no immediate connection with the main object in view, and more properly belong to the consideration of another subject. Again, the expression, “ we shall be changed,” decides nothing as to the *kind* of change which will take place in regard to bodily structure, but is equally applicable to every view which has been taken of it.—Having made these general remarks, I now observe, that the “mystery,” which is here particularly alluded to, seems to be the fact that those believers in Christ, who will be alive on the earth at the time when the last trumpet will sound, and He will come attended by His risen saints, will instantly

be changed.* That by this change the believers, then living, will be made to receive the same bodily "image" of Christ as those will possess who had previously died and risen again, will not, I suppose, be disputed. The suddenness of this change is very forcibly expressed in the original;—*ἐν ατόμῳ*, in an indivisible point of time—a point of time so small that there can be none smaller; *ἐν ῥιπῇ ὀφθαλμοῦ*, in the glance, or twinkling, of an eye—a phrase denoting, in the ordinary speech of men, the greatest quickness of execution. Those believing, yet trembling, survivors on earth, who will witness the assembling of the vast congregation of risen saints in the atmospheric heavens above them, will not be kept in *long* and fearful suspense; but, in the shortest conceivable portion of time, will drop their earthly bodies, and, clad anew with celestial ones, will ascend to meet their companions in glory. What a spectacle is here presented; how vast, and sublime—how fearful—yet how glorious—how enrapturing! A multitude of risen saints which no man can number—redeemed from among every people and nation, clad in robes of light and majesty—shouting anthems of heavenly music to the eternal praise of Him who loved them

* Some particulars in relation to this event are given in 1 Thess. iv. 13-18. and have been already considered. See Chap. 5, page 119.

and gave himself a ransom for them, but now their triumphant Prince leading them to victory and glory, and acknowledging them in the face of the universe as partners in His kingdom,—fill the vast concave of the sky, while ten thousand thousands of the redeemed on earth, leaving behind their polluted bodies, mount up, with new celestial forms and with glad hosannas, to meet their brethren, “the general assembly and church of the first born,” in the heavens. This is, indeed, a “mystery” worth revealing.*—When these things shall have taken place, then, indeed, will “death,” in a two-fold sense, “be swallowed up in victory.” Believers who have undergone death, will now, in all respects, burst its cords asunder, and those who will then be still living “in bondage through fear of death,” will gain a glorious victory over its power. In view of these illustrious triumphs, well might Paul tauntingly exclaim, and well may every Christian exclaim with him, “Where, death, is *now* thy sting? abode of the dead, where is thy victory?” But while the Christian thus exults in hope, it will be well for him to remember, with Paul, that it is “sin” alone which gives death its sting. Take *this* away, and death would be a welcome messenger to all.

* It will be seen that the remaining verses of the chapter are explained only by a general paraphrase, as nothing more seemed necessary.

It is alone the consciousness of sin that makes death so dreadful, and causes the retributions of eternity to be foreboded with dismay. But though we feel the smartings of this sting within us, we need not despair of relief. If we exercise the faith of Paul, we may, like him, anticipate a final triumph over this dreaded enemy, and unite with him in giving "thanks to God who gives us the victory, through our Lord Jesus Christ." In the exercise of such a cheering faith, and with such grateful emotions of heart towards Him who is both the "author and the finisher" of it, we may go forward firm, and immoveable, through all the perils of life, with a full confidence that we do not toil without "the help of the Lord," and, therefore, that we do not toil in vain.

CHAPTER VII.

Recapitulation of results arrived at.—Examination of Job xix. 25, 26, 27th verses.—Concluding remarks.

I have now completed an examination of every passage which, so far as I can discover, has any bearing on the manner of the resurrection. It is not probable that any passage has been overlooked which would vary any man's belief on the subject. The following is a brief recapitulation of the results to which we seem to have arrived.

I. The term RESURRECTION, according to the words in the original Greek which are so translated, denotes a *rising*, or *being raised up*, from a sitting, recumbent, or fallen posture. The verbs in Greek, which are translated to *rise*, *rise up*; *to raise*, and *to be raised*; or *to raise up*, *to be raised up*, have reference to *rising*, *rising up*—to *raising* and *raising up*—and to *being raised* or *raised up*—from similar postures. None of these words, or forms of expression, ever denote, or imply, a *cessation of existence*, or a *change of structure*.

II. In all places where express mention is made of the resurrection of dead *bodies*, there is no evidence that these bodies had been long dead, or that they died no more. In most cases, it is certain that they did die again; and, in the remaining ones, there is no evidence that they did *not*. Individuals, so raised, died again and were made partakers of that resurrection of which others partake.

III. Nothing can be inferred, in regard to the resurrection of the *bodies* of men at large, from the resurrection of the *body* of Christ, and its subsequent appearance while He continued on earth. Nor can anything be learned on this subject from His transfiguration on the mount.

IV. There are two resurrections spoken of in the New Testament; one is, the *continued existence* of men immediately after the death of the body; that is, when a man *falls* in death, he immediately *rises up*, in another world; or, in other words, when his *body falls* in death, his *soul rises up*, and *still exists*, in a new and altogether different state. The other resurrection, is the reappearance, or *standing up*, of men, at a future day, in assembled multitudes, with Christ for their Leader and Head, in reference to His and their everlasting triumph.

V. It is no where said, in the New Testament, that

the present *bodies* of men will ever be raised to life, when they once die. No such thing is there taught either directly, or indirectly. Nor is it there taught that there is some *germ* in the human body, which will be raised up to life, after death ; or that any part, whatever, of the human body will be so raised.

VI. It is taught in the New Testament, both directly and indirectly, that the *body* which dies is *not* again raised.

VII. All believers who die will have, or do have, in another world, *spiritual* bodies ; that is, spiritual structures, or organizations, like that which Christ now has. —There is nothing definite revealed as to the *kind* of bodies which *unbelievers* have, or will have, in another world.

VIII. All believers, who will be living on earth at the triumphant advent of Christ, will be changed, in an instant of time, into the likeness of those risen saints who will be His attendants on that occasion.

Such is a general view of the doctrine of the resurrection as contained in the New Testament. I do not say that this embraces *all* that is there taught on the subject, for there are some things there mentioned, connecting it with the future advent of Christ, and with his final triumph over all his enemies, which I have

not considered. What is meant by the *first* resurrection, spoken of by John in the 20th chapter of the Apocalypse, is left untouched. A particular notice of the resurrection in connection with these matters, would have involved a discussion of topics quite foreign from the general object in view, without throwing any new light on what has already occupied our attention.

It is the New Testament which has emphatically brought life and immortality to light. All that is said in the Old Testament with regard to another world, and man's future state, is comparatively obscure. The latter seems to be entirely silent on the *nature* of man's resurrection to immortal life, after he leaves his present state of existence. It does, indeed, teach us that he continues to exist; but so faintly, and darkly, as to repress, rather than stimulate our endeavors to ascertain the manner of that existence. I have, therefore, confined my examination exclusively to the former, persuaded that whatever is there taught will not be found to controvert any thing contained in the latter. There is, however, a single passage in the Old Testament, which, as it has been so much relied on to prove the resurrection of the human *body*, and is so often quoted for that purpose, it may be proper briefly to consider. This passage is in the 19th chapter of Job, 25, 26, and 27th

verses. "For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth ; And *though*, after my skin, *worms* destroy this *body*, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another, *though* my reins be consumed within me."* Now there are two substantial reasons why this passage should not be quoted in proof of the resurrection of the body. The first is, it does not in reality teach any such thing ; the other is, if it does, it gives only the opinion of a man speaking, at the time, without the authority of divine inspiration, and of course, not entitled to implicit credence.

First ;—Job here expresses his firm belief in the continued existence of God, his Redeemer, and of His standing, or coming, on the earth to his assistance *at last*, or latter end of his [Job's] life ; and, although his skin, and afterwards other portions of his body, might be successively consumed, he had, nevertheless, full faith that he should, while yet in the flesh, see God—see Him as a Redeemer from all his troubles—that he should see Him with his own eyes, without being dependent on another to see for him, even though his reins might be consumed within him. The language, even as it stands

* It will be observed that all the words in Italics are supplied by the translators.

in our common version, certainly admits of this construction ; this interpretation corresponds with the general tenor of the discourse ; and it is such as the circumstances of the case make natural : whereas the construction usually adopted makes the speaker inattentive to these circumstances, and to speak of a future resurrection in a very abrupt, and unexpected manner. But I have no confidence in the correctness of the common translation of this passage. As I have before remarked, I do not understand Hebrew ; but when I observe how many words in the text are supplied by the translators ; when I call to mind their vehement propensity to favor the idea of a resurrection of the *body* ; when I look at the marginal reading in our Bibles ; and, finally, when I look at this passage as it stands in the Septuagint version, I may well find my confidence in it shaken. If the marginal readings are substituted for their correspondent ones in the text, the passage will stand thus : “ For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth. After I shall awake, though this *body* be destroyed, yet out of my flesh shall I see God : Whom I shall see for myself, and mine eyes shall behold, and not a stranger. My reins within me are consumed with earnest desire (*for that day*).” According to this reading, Job was to

be *out of* his flesh when he was to see God ; of course, he was not to be at that time “in the flesh.” The Septuagint version, translated into English, stands thus : “ For I know that he is eternal who is to deliver me, *and* on earth to restore my skin which suffers these exhaustions, for from the Lord have these things been accomplished with me ; of which I am conscious to myself, which my own eye has seen, and not another ; but all have been accomplished in my own bosom.”* The authors of this version, it is evident, did not suppose that Job had any allusion here to the resurrection of his “ flesh ” in another world, or any other re-existence after death. I now submit it to every man of candor and common understanding to say, if the future resurrection of the “ flesh,” or human body, is here taught.

* Οἶδα γὰρ ὅτι αἰώνιος ἐστὶν ὁ ἐκλύνει με μέλλων, ἐπὶ γῆς Ἀναστῆσαι τὸ δέρμα μου τὸ ἀνάντλουν ταῦτα· παρὰ γὰρ Κυρίου ταῦτά μοι συνετελέσθη, ἃ ἐγὼ ἐμαντῶ συνεπίσταμαι, ἃ ὁ ὀφθαλμός μου ἑώρακε, καὶ οὐκ ἄλλος, πάντα δέ μοι συνετελέσται ἐν κόλπῳ.—Glasgow edition of Septua. 1831.

Since writing the above, a friend has favored the author with a professedly literal translation from the Hebrew, into Latin, and with the Vulgate translation of the text ; also with a Latin translation of the Septuagint, and a Latin translation of the Syriac, Arabic, and Chaldee versions. To these he has added a translation into Latin from the Hebrew, made in 1543 ; another taken from Honbiquit's Lat. version (1753), and a Latin version of the text by Johannes Clericus, (1731.) But none of these translations throw any light on the subject in hand ; but they abundantly prove that the passage, as it stands in the original Hebrew, is extremely obscure, and is in no way to be relied on as proving any thing in respect to the resurrection of the *body*, or as proving a resurrection at all.

But, secondly : It does not appear that Job was at the time speaking by divine inspiration. Although it is true that the author of the *Book* which bears his name, wrote it under the influence of a divine inspiration, it does not follow that *all* which he there represents Job and his companions as saying, or doing, proceeded from the same source. In the part which Job acts through the whole book, he is represented as a good man ; conducting himself, in the midst of unexampled trials, with consummate patience ; entertaining sublime views of the character and providence of God ; yet sometimes speaking amiss ; expressing wrong views of the divine administration ; and, occasionally, showing that he felt as though his chastisements were greater than his deserts. There is no evidence that in his discussions with his friends, or in the ventings of his distress, he spoke by a special divine impulse any more than did they. He both felt as a man, and spoke as a man ; and no where in these discussions, does he claim to speak by divine authority. Mordecai, Esther, Ruth, and Naomi, in what they say and do, may as well be considered inspired, as Job in all that he utters.* In short, a man who

* It is altogether preposterous to consider Eliphaz, or Zophar, or Bildad, as uttering inspired truths in their discussions with Job. I do not know that this is claimed by any one, although, more than once I have known some sentiment, uttered by these friends of Job, taken as a *text* to a sermon,

sometimes utters wrong opinions with regard to religious truth, gives satisfactory evidence that he is not for the time, entitled to this character, whatever may be his general piety, or correctness of sentiments. The *history* which is here given of this man, and of his "miserable comforters," is a most instructive portion of holy writ, especially when taken in connection with the issue of the whole, and with the sublime display of the majesty of God which is introduced at the close, and with the overwhelming vindication of His absolute sovereignty, justice, and providential goodness, in all His works. To the truth of the *narrative*, with all the legitimate inferences which flow from it, and to the truth of His own

and treated as if it were, in reality, a truth dictated directly by the Holy Spirit. Now, allowing Job to be the writer of the book which bears his name, he narrates what he himself said in these discussions, just in the same manner as he narrates what his three friends, or what Elihu said. During these discussions there is no evidence, so far as I know, that either of the parties was divinely inspired. Each individual spoke what *he* conceived to be the truth, and not what God had specially revealed to him. Sometimes all were right, and sometimes all were wrong, though Job's opinions were generally more correct than were those of his friends, and better vindicated the character of God. The whole Book I suppose to be a faithful narrative of facts, the correctness of which is vouched for by divine authority. The comments on these facts, which God himself made, and all which He there said and did, or authorized to be said and done, come to us with His sanction; and are entitled to our implicit credence. But what Job, or Eliphaz, or Bildad, or Zophar, or Elihu said and did, is to be received for what it appears to be worth after due examination, and comparison with other portions of revealed truth.

declarations, God has set His seal ; but he has not thus set his seal to the mere opinions and sentiments of men. Should it, therefore, be admitted that Job did confidently expect that his “ flesh ” would be raised again to life at the last day, it does not follow of course that his expectations will be realized. His belief in this case, not being prefaced with “ Thus saith the Lord,” must be compared with the known revelation of God on this subject, and be found to agree with it, before it can be entitled to our confidence. As it now is, it affords no evidence whatever in regard to a resurrection. How preposterous, then, is it, to found our creed of a resurrection on such an uncertain basis ; to quote this passage, on the most solemn occasions, in proof that our corruptible bodies will hereafter be raised to life ; and to demand of our fellow men that they, too, shall give their assent to our own creed on this subject, on pain of having the soundness of their faith in divine revelation viewed with suspicion !

With what jealousy would Paul, were he now living, be regarded by some defenders of the faith, were they to hear him asserting anew, that “ flesh and blood will not inherit the kingdom of God,” and that “ corruption will not inherit incorruption ! ” Let us suppose the great Apostle of the Gentiles to attend the funeral

ceremonies of a departed believer in modern times, and, being permitted to act as officiating clergyman at the grave, thus to address the bystanders: “Dust to dust, ashes to ashes: all which this departed brother had as *earthy*, has now returned to *earth* from which it sprung. It was meet that this *body* should die, both in fulfillment of the universal doom pronounced on man, and as a preparatory step to receive the blessings secured to the believer by the death and resurrection of Jesus Christ. The *flesh and blood* which we now deposit in the grave cannot, and will not, inherit the kingdom of God; this corruptible will never inherit incorruptibility. But, what is infinitely better, a spiritual body is provided for him, the image of that which Christ himself has—celestial and glorious.” With what surprise would such an address be heard! How many would be ready to say “this contradicts our standards of faith; contradicts Job, as our translators make him speak; breaks up all our expectations about having our *bodies*, which we have so loved and cherished, restored to us; puts us to the trouble of examining the Bible *again* on this subject; and compels us to abandon opinions which we choose to retain. Pray, how shall we know each other in another world, if our old bodies are not to be raised up, and so refitted, as to preserve enough of their former

appearance to make them capable of being recognized ?* Paul must be mistaken ; though, perhaps, we are bound,

* It would seem scarcely credible that any intelligent man should make the impossibility of our mutual recognition of each other in another world, without the resurrection of our bodies, an argument that they will be raised. But this has been done by men of the highest repute for intellectual greatness, and theological attainments. Now, let me ask, how does any man know that disembodied souls *cannot* recognize each other ? We are taught no such thing from Scripture, nor by common sense. Have all the men who have ever died, from Abel to this hour, lived in perfect ignorance of each other ? Is it credible that Adam has been unable, for nearly six thousand years, to recognize one of his descendents with whom he had been intimate for centuries here on earth ? For, it must be remembered, none of these, or any others, have as *yet* received their former bodies. Is it credible that Abraham, Isaac, and Jacob, are strangers to each other in heaven ? Is it credible that no two of that world of ungodly men, whom the deluge overwhelmed, ever knew each other afterward ? We may about as well suppose that no man, after he dies, ever knows *himself*, until his body is restored to him.—But we have positive testimony that departed souls, without their bodies, recognize each other after death. The parable of the rich man and Lazarus shows us that such is the fact ; for these two are there represented as mutually recognizing each other, though placed in such different conditions. Abraham recognizes the rich man as his descendent, for he calls him “ son ” ;—could he not much more easily recognize those who were his cotemporaries, and acquaintances, here below ? Our Saviour says to the penitent thief, “ this day shalt thou be with me in Paradise.” But, on that very day, they entered Paradise together, without their bodies ; and if this penitent did not there recognize his illustrious Benefactor, how was the promise completely fulfilled ?—But there is one consideration, which those who use the argument in question should not have forgotten, *the ability of God* to enable men to recognize each other *without* their bodies, as well as *with* them. Surely, those who are so ready to adduce the *power of God* to silence objections against the resurrection of the old material body, should not so easily forget its application to the present case. In every point of view, this argument about mutual recognition is really too puerile for sober refutation.

in charity, to think him honest, and to believe that by long poring over such matters he may in some measure have lost the balance of his mind!"—After all, some may think it safer to believe with the Apostle of the Gentiles, than with the self-styled successors of St. Peter, or with others whose claims upon our respect may be better founded than theirs, but whose title to infallibility cannot be conceded.*

* There are two other passages in the Old Testament which are sometimes quoted as teaching the resurrection of our bodies. I refer to them rather as specimens of the sort of arguments which have been resorted to in support of this doctrine, than as presenting any real difficulties to one who will take the trouble to examine their connection with their respective contexts. The first is Isaiah xxvi. 19. "Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew *is as* the dew of herbs, and the earth shall cast out the dead." By comparing what is here said with what precedes and follows it, it is manifest that the prophet is speaking of what is to take place in *Judea*, and not elsewhere; of what pertains to this life and this world, and not to some other. The lords who were to have dominion over her, would all die, and perish, to rise no more, (see verses 13, 14); but *her* dead men would live again. Wherefore they were exhorted to awake and sing, though now lying in the dust; and even voluntarily to retire, and shut themselves up, as it were for a little moment, until the Lord should have completed His indignation. This being completed, the Lord would then punish those inhabitants of the earth who had been employed to bring this desolation upon his chosen people; the latter would then rise and "take root;" and "Israel would blossom and bud, and fill the face of the world with fruit." (See chap. xxvii. 6.) Such appears to be the general scope and meaning of the prediction. The future restoration of the Jews is, indeed, likened to a resurrection from the dead, and with great force and propriety; but that the prophet designed any thing more, does not appear. As to this particular expression, "*Together with* my dead body shall they arise," I much query about its correctness. I do so,

I have now finished my examination of the Sacred Scriptures, on the subject of the resurrection. If I have been able to understand their import, they do not teach the doctrine of a resurrection of that material

because of so sudden and abrupt a change of person in the speaker, without any apparent necessity or propriety; because the Septuagint version has nothing of the kind—not even the word “body”; (*Ἀναστήσονται οἱ νεκροὶ, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ εὐφρανθήσονται οἱ ἐν τῇ γῇ*;)—because Bishop Lowth remarks on this passage, “The Hebrew runs thus: My dead body shall arise; the noun is singular,—the verb plural;”—quite an unnatural conjunction;—and because the believers in the resurrection of the human body are very prone to make strained translations of every passage which alludes, in any way, to a *resurrection* of any kind. Who is this that here speaks in the first person? is certainly a very pertinent question. Bishop Lowth and Dr. Scott think it is Christ, and some think it is Zion, or the Church;—and some appear to suppose that it is Isaiah himself. For my own part, I shall give no opinion, until I am better satisfied that there is one to be given;—that is, until it be satisfactorily shown that any one really speaks in the first person at all. One thing, however, is quite certain—if Christ is here the speaker, He speaks in a manner totally different from what He uses in any other place, or on any other occasion.—In whatever light we view this passage, it affords meagre evidence, indeed, in proof of a resurrection of the *bodies* of men, against the clear announcements on this subject contained in the New Testament.

The other passage adverted to is the vision of dry bones in the 37th chap. of Ezekiel. It is difficult to conceive how any person, who had ever taken the trouble to read the first fourteen verses of this chapter in connection, should suppose that this vision was emblematical of any thing else, than the re-peopling of Judea with Jewish inhabitants, after a long period of banishment from it. The account here given has not the least reference to the future resurrection of the dead, nor the least resemblance to any thing of that kind which the New Testament contains. Gross, indeed, must be any man's conceptions of spiritual and heavenly things, who forms his views of that resurrection which awaits him hereafter, on the model of this allegorical resurrection of *dry bones*.

body which a man possesses in this life; but on the contrary, they DO teach that this body perishes forever when it dies. If this is so, then the common belief on this subject, in all its modifications, is erroneous. But although the Bible does not teach the resurrection of our present material bodies, it nevertheless discloses to us the fact, that when we die, we immediately stand up anew, and continue to exist, in another form in another world, with bodies, or organized, substantial structures, suited to our new condition. We are taught, what reason itself approves, that both souls and spirits have their appropriate, and distinct organisms, in opposition to the chimerical notions of the heathen, and of too many who call themselves Christians. We are further taught that, at a future day, Christ will appear, attended with an immense multitude of saints who had previously risen, and that all His disciples, then living on earth, will be instantly changed into the likeness of their risen brethren, and will ascend to meet them in the air. To these last particulars I have but barely alluded, because my object has been to ascertain, after careful investigation, whether the common belief in regard to the future *re-existence of our bodies* is founded on scriptural authority, or is a mere assumption, without either probability or proof; and, if it is the latter, what is the true scriptural

doctrine on this point. All who do not believe that error conduces to their edification equally with truth, must allow the importance of the subject, whatever success may have attended the present investigation. But I know too well the difficulty of removing opinions long established, engrafted on all the creeds of the Christian church, taught in the nursery, reiterated in daily and familiar conversation, preached from the pulpit, solemnly pronounced in the grave-yard, and associated with every contemplation of eternity, to expect that they will be given up on slight grounds, or even on evidence which would fully satisfy minds not pre-occupied with a contrary belief. I frankly state, that I have no expectation that what is contained in these pages will change the general belief of men whose minds, in regard to this subject, have been formed for half a century, and who have settled down in a quiet confidence that their faith needs no correction. These pages are designed rather for those who do not feel so fully assured in relation to this matter that they cannot examine further evidence, nor be convinced by adequate arguments. With the hope that all of the latter description will examine the subject for themselves, I submit what has here been offered to their candid consideration.

It will be observed, that I have not considered at large the arguments which *reason* offers against the doctrine of the future resurrection of the body, although I have occasionally alluded to some of the apparent absurdities which it involves. If, however, I have abstained from considering them, it is not because no weighty ones can be found, but rather on account of the general prejudice which seems to exist against arguments of this kind, when brought to combat the popular belief in regard to the doctrine in question. Besides this consideration, the Scriptures, I apprehend, are sufficiently explicit without the aid of any foreign auxiliary. Yet it may be inquired, why is there so much opposition, in this case, to the employment of arguments which reason furnishes? 'Are any fearful that their opinions will not bear such a test? And, after all, what is it that most awakens their fears—the safety of their belief, or that of divine revelation? It is, surely, too late in the day to feel alarm for the safety of the latter, from any array of arguments which it may have to encounter from human reason. No fact, no truth, which has ever been discovered, has yet proved hostile to the truths disclosed in the Bible, but has served to place them on higher ground. I have no fear that human reason, or any truths which man may, of him-

self, discover, will ever endanger a single doctrine which the Bible contains. *Human* opinions may sometimes be in jeopardy from this source, but the Word of God—never. Our Protestant fathers were not afraid to assault their popish adversaries with the weapons which reason furnished; nor do we, in modern times, hesitate to employ rational arguments for the eradication of vulgar superstitions, whether at home, or among heathen nations. Our fathers opposed the evidence of their senses to the doctrine of transubstantiation, and we have supposed that evidence to be both legitimate and satisfactory; and why should precisely the same kind of evidence be both *illegitimate* and *unsatisfactory*, when adduced in opposition to the vulgar doctrine of a material resurrection? Do circumstances so much alter cases, or do arguments lose their legitimacy by age?

I have always remarked the extreme reluctance, which persons in general manifest, to abandon their belief in the resurrection of their material bodies. There is a sensitiveness on this point which is truly wonderful. It seems as if men really supposed that, in losing their bodies, they lost their all; as though, till re-united with them, they would be without any substantial enjoyment, and would scarcely exist, in another world, if, indeed, they could exist at all, except as non-sentient

things, the dormant candidates for a happiness to come. I appeal to mankind at large, whether they do not habitually consider the soul, during its separation from the body, in a sort of quiescent state, without much *positive* enjoyment of good, or endurance of evil,—without much *capability* of positive action, or positive perception, of any kind? I say *habitually*, for I know that men sometimes, in spite of themselves, think more in consonance with Scripture, and with reason, on this subject, and look upon the disembodied soul as possessing attributes better suited to its new existence. But these better views are rather occasional and transitory, than abiding,—elicited for the moment by the united operation of feeling and reason, but soon giving way to those grosser conceptions which seem so congenial to man while he abides in the flesh. It cannot be denied that even the Christian, in most cases, expects no complete fruition in the heavenly world, until his body shall be raised, refitted, and re-united to his soul. He seems to feel, and think, that no such fruition *can* ever be enjoyed until this re-union shall take place. But whence comes all this propensity to *carnal mindedness* on the subject of the resurrection? Proceeds it from the Spirit, or from the flesh? If angels can be so supremely happy, active, holy, useful, without material bodies, why

are Christians so slow to believe that such, too, *may* be be their own future condition, although their present bodies, when once laid aside, will never be resumed? What is there in his present body, which makes the Christian so unwilling to part with it forever? What can it be which makes a future re-union with it so desirable? Are its provocatives to sin, and its ministrations to sensual pleasures, still so much cherished as to induce you to wish for its restoration? Perhaps you sigh, and answer, no;—"it will be purified, and made over; whatever in it now contributes to sin and impurity will be removed." Ah! then, I fear, but little of it will remain. But what process so purifying will worms and corruption effect? Or what such purifying process will even fire, and all material agents united, accomplish? Your body was *earth* at first, and *earth* it will remain, whatever process of dissolution it may pass through.—These questions have not been put by way of *proof* that our bodies will not be raised, for I have finished all that I have to say on that point, but for the purpose of showing how unreasonable it is for a *Christian* to feel so unreconciled to the absolute spirituality of his soul in another state, as to refuse the evidence which the Bible and reason both may offer in its favor. I can discover nothing in the doctrine so unworthy of

God ; so irrational ; so unsuited to the condition of immortal, intelligent beings ; so unlovely ; or so ill adapted to our everlasting and highest happiness, that we should feel repugnant to its truth ; and, if true, that we should be unwilling to receive it with gratitude. On the other hand, there is much in it which seems entirely worthy of God, and of Him who loved and gave Himself for us ; much that is consonant with both reason and Scripture ; much that is calculated to make the Christian's hope of immortality glorious ; much that is well fitted to displace his gross conceptions with regard to his future condition and happiness ; and much that may contribute to produce within him anticipations of a blessedness to come, pure as that which holy spirits enjoy, and such as that which the FATHER of spirits imparts to those who bear His image.

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